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SHADOW

The Hidden Power of the Dark Side of Human Nature

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Edited by Connie Zweig and Jeremiah Abrams

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MEETING THE SHADOW

The Hidden Power of the Dark Side of Human Nature

……

EDITED BY

JEREMIAH ABRAMS
AND
CONNIE ZWEIG

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The evil of our time is the loss of consciousness of evil.

KRISHNAMURTI

Something we were withholding made us weak,
Until we found it was ourselves.

ROBERT FROST

If only it were all so simple! If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?

ALEXANDER SOLZHENITSYN

That which we do not bring to consciousness appears in our lives as fate.

C. G. JUNG

CONTENTS

Connie Zweig
Prologue xiv

Jeremiah Abrams and Connie Zweig
Introduction: The Shadow Side of Everyday Life xvi

PART 1

What Is the Shadow?

Introduction 3

1. Robert Bly
The Long Bag We Drag Behind Us 6

2. Edward C. Whitmont
The Evolution of the Shadow 12

3. D. Patrick Miller
What the Shadow Knows:
An Interview with John A. Sanford 19

4. Anthony Stevens
The Shadow in History and Literature 27

5. John A. Sanford
Dr. Jekyll and Mr. Hyde 29

6. Marie-Louise von Franz
The Realization of the Shadow in Dreams 34

7. William A. Miller
Finding the Shadow in Daily Life 38

PART 2

Shadow-Making: Forming the Disowned Self in the Family

Introduction 47

8. Harville Hendrix
Creating the False Self 49

9. Robert M. Stein
Rejection and Betrayal 52

10. Kim Chernin
The Underside of the Mother-Daughter Relationship 54

11. John A. Sanford
Parenting and Your Child's Shadow 58

PART 3

Shadow-Boxing: The Dance of Envy, Anger, and Deceit

Introduction 63

12. Christine Downing
Sisters and Brothers Casting Shadows 65

13. Daryl Sharp
My Brother/Myself 69

14. Maggie Scarf
Meeting Our Opposites in Husbands and Wives 72

15. Michael Ventura
Shadow Dancing in the Marriage Zone 76

PART 4

The Disowned Body: Illness, Health, and Sexuality

Introduction 83

16. John P. Conger
The Body as Shadow 84

17. John C. Pierrakos
Anatomy of Evil 88

18. Larry Dossey
The Light of Health, The Shadow of Illness 91

19. Alfred J. Ziegler
Illness as Descent into the Body 93

20. Adolf Guggenbühl-Craig
The Demonic Side of Sexuality 97

PART 5
The Shadow of Achievement
The Dark Side of Work and Progress

Introduction 103

21. Bruce Shackleton
Meeting the Shadow at Work 105

22. John R. O'Neil
The Dark Side of Success 107

23. Adolf Guggenbühl-Craig
Quacks, Charlatans, and False Prophets 110

24. Marsha Sinetar
Using Our Flaws and Faults 116

25. Chellis Glendinning
When Technology Wounds 118

26. Peter Bishop
Wilderness as a Victim of Progress 120

PART 6
Meeting Darkness on the Path
The Hidden Sides of Religion and Spirituality

Introduction 129

27. Brother David Steindl-Rast
The Shadow in Christianity 131

28. William Carl Eichman
Meeting the Dark Side in Spiritual Practice 134

29. Katy Butler
Encountering the Shadow in Buddhist America 137

30. Georg Feuerstein
The Shadow of the Enlightened Guru 148

31. W. Brugh Joy
A Heretic in a New Age Community 150

32 Liz Greene
The Shadow in Astrology 153

33 Sallie Nichols
The Devil in the Tarot 156

34 John Babbs
New Age Fundamentalism 160

PART 7
Devils, Demons, and Scapegoats
A Psychology of Evil

Introduction 165

35. C. G. Jung
The Problem of Evil Today 170

36 Rollo May
The Dangers of Innocence 173

37. M. Scott Peck
Healing Human Evil 176

38 Stephen A. Diamond
Redeeming Our Devils and Demons 180

39. Ernest Becker
The Basic Dynamic of Human Evil 186

40. Andrew Bard Schmookler
Acknowledging Our Inner Split 189

PART 8
Enemy-Making
Us and Them in the Body Politic

Introduction 195

41 Sam Keen
The Enemy Maker 197

42 Fran Peavey with Myrna Levy and Charles Varon
Us and Them 202

43 Susan Griffin
The Chauvinist Mind 207

44. Audre Lorde
America's Outsiders 211

45. Jerome S. Bernstein
The U.S.-Soviet Mirror 214

46. Robert Jay Lifton
Doubling and the Nazi Doctors 218

47. Adolf Guggenbühl-Craig
Why Psychopaths Do Not Rule the World 223

48. Jerry Fjerkenstad
Who Are the Criminals? 226

49. James Yandell
Devils on the Freeway 233

PART 9
Shadow-Work
Bringing Light to the Darkness
Through Therapy, Story, and Dreams

Introduction 239

50. James Hillman
The Cure of the Shadow 242

51. Sheldon B. Kopp
Tale of a Descent into Hell 243

52. Joseph Campbell
The Belly of the Whale 248

53. Gary Toub
The Usefulness of the Useless 250

54. Karen Signell
Working with Women's Dreams 256

55. Janice Brewi and Anne Brennan
Emergence of the Shadow in Midlife 260

56. Daniel J. Levinson
For the Man at Midlife 262

57. Liliane Frey-Rohn
How to Deal with Evil 264

PART 10
Owning Your Dark Side
Through Insight, Art, and Ritual

Introduction 271

58. Ken Wilber
Taking Responsibility for Your Shadow 273

59. Robert Bly
Eating the Shadow 279

60. Nathaniel Branden
Taking Back the Disowned Self 280

61. Hal Stone and Sidra Winkelman
Dialogue with the Demonic Self 285

62. John Bradshaw
Taming the Shameful Inner Voice 290

63. Barbara Hannah
Learning Active Imagination 295

64. Linda Jacobson
Drawing the Shadow 297

65. Deena Metzger
Writing about the Other 299

Jeremiah Abrams
Epilogue 303

Notes 306

Bibliography 315

Permissions and Copyrights 322

Contributors 328

About the Editors 335

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A NOTE ON LANGUAGE

We recognize that our shared language creates as well as reflects our culture's unspoken attitudes. For this reason, we apologize for the archaic use of the masculine form "he," which designates hypothetical individuals throughout these copyrighted excerpts. When read today, this usage seems jarring and dated. Unfortunately, even now we have not devised a better style. We hope that soon one will emerge.

THE EDITORS

PROLOGUE

CONNIE ZWEIG

At midlife I met my devils. Much of what I had cherished as blessing became curse. The wide road narrowed; the light grew dark. And in the darkness, the saint in me, so well nurtured and well cultivated, met the sinner.

My fascination with the Light, my eager optimism concerning outcomes, my implicit trust concerning others, my commitment to meditation and a path of enlightenment—all were no longer a saving grace but a kind of subtle curse, a deeply etched habit of thinking and feeling that seemed to bring me face to face with its opposite: with the heartbreak of failed ideals, with the tragic of my naivete, with the dark side of God. At this time I had the following shadow dream:

> I am at the beach with my childhood sweetheart. People are swimming in the sea. A large black shark appears. There is fear everywhere. A child disappears. People panic. My boyfriend wants to follow the fish, a mythical creature. He cannot understand the human danger.
>
> Somehow I confront the fish and discover that it's plastic. I stick my finger through its end and puncture it. It deflates. My boyfriend is furious, like I killed God. He values the fish over human life. Walking up the beach, he leaves me. I wander off up into the trees, where a white blanket awaits.

In analyzing this dream, I realized that I had never taken the shadow seriously. I had believed, with a kind of spiritual hubris, that a deep and committed inner life would protect me from human suffering; that I could somehow deflate the power of the shadow with my metaphysical practices and beliefs. I had assumed, in effect, that it was managed as I managed my moods or my diet, with the discipline of self-control.

But the dark side appears in many guises. My confrontation with it at midlife was shocking, uprooting, and terribly disillusioning. Intimate friendships of many years seemed to turn brittle and crack, bereft of richness and elasticity. My strengths began to feel like weaknesses, standing in the way of growth rather than promoting it. At the same time, dormant, unsuspected aptitudes awakened and arose rudely toward the surface, disrupting a self-image to which I had become accustomed.

My buoyant mood and balanced temperament gave way to deep drops into the valley of despair. At times I descended into depression, into what Hermann Hesse once called a "mud hell." At other times an unknown rage would storm out of me, leaving me feeling depleted and ashamed, as if I had been possessed momentarily by some archaic god of wrath.

My search for meaning, which had led earlier in life to intensive questioning, psychotherapy, and meditation practice, resurfaced with a vengeance. My emotional self-sufficiency and carefully cultivated ability to fee [illegible] people [illegible] was [illegible] gory [illegible]

[illegible] kept. [illegible] paper [illegible] but [illegible] I was [illegible]. A [illegible]. The [illegible]. And the [illegible] and [illegible] invisible twin.

I [illegible] sense [illegible] people [illegible] I read [illegible] why some people had [illegible] people [illegible]. And [illegible] I was capable [illegible].

[illegible] read a story [illegible] and read [illegible] books [illegible] murder [illegible] proper [illegible] to be a judge and [illegible] the murderer to death.

My dark and [illegible] had [illegible]. Rather than [illegible]. I have tried [illegible]. After a period of great despair I have begun [illegible] sense of [illegible] expansion of my nature and a deeper connection [illegible] humankind.

M[illegible] years ago [illegible] that I was good at [illegible] good and loving [illegible] human beings. With [illegible] compassion grow [illegible]. To be an ordinary [illegible] was [illegible] to me. Today it is extraordinary.

I have looked for a symbolic way to give birth to my shadow [illegible] I wouldn't have [illegible] during the preparation of [illegible] book I traveled to Bali, where [illegible] between good and evil is the [illegible] every [illegible] puppet play and dance performance. [illegible] performance at age seventeen [illegible] of anger, jealousy, pride, and [illegible]. Afterward [illegible] I [illegible].

Also [illegible]. I have also [illegible] this book has been a way [illegible] light into the darkness.

INTRODUCTION: THE SHADOW SIDE OF EVERYDAY LIFE

CONNIE ZWEIG AND JEREMIAH ABRAMS

> How could there be so much evil in the world? Knowing humanity, I wonder why there is not more of it.
>
> WOODY ALLEN, *Hannah and Her Sisters*

In 1886, more than a decade before Freud plumbed the depths of human darkness, Robert Louis Stevenson had a highly revealing dream: A man, pursued for a crime, swallows a powder and undergoes a drastic change of character, so drastic that he is unrecognizable. The kind, hardworking scientist Dr. Jekyll is transformed into the violent and relentless Mr. Hyde, whose evil takes on greater and greater proportions as the dream story unfolds.

Stevenson developed the dream into the now famous tale *The Strange Case of Dr. Jekyll and Mr. Hyde*. Its theme has become so much a part of popular culture that we may think of it when we hear someone say, "I was not myself," or "He was like a demon possessed," or "She became a shrew." As Jungian analyst John Sanford points out, when a story like this one touches the chord of our humanity in such a way that it rings true for many people, it must have an archetypal quality—it must speak to a place in us that is universal.

Each of us contains both a Dr. Jekyll and a Mr. Hyde, a more pleasant persona for everyday wear and a hidden, nighttime self that remains hushed up much of the time. Negative emotions and behaviors—rage, jealousy, shame, lying, resentment, lust, greed, suicidal and murderous tendencies—lie concealed just beneath the surface, masked by our more proper selves. Known together in psychology as the *personal shadow*, it remains untamed, unexplored territory to most of us.

INTRODUCING THE SHADOW

The personal shadow develops naturally in every young child. As we identify with ideal personality characteristics, such as politeness and generosity, which are reinforced in our environments, we shape what W. Brugh Joy calls the New Year's Resolution Self. At the same time, we bury in the shadow those qualities that don't fit our self-image, such as rudeness and selfishness. The [illegible] same life experience.

[illegible]

> [illegible] thing depended on my keeping this little light alive.
>
> [illegible] through night and wind, regardless of all dangers.
>
> [illegible] powers of [illegible] light, my only light.

[illegible] and sinful.

The shadow [illegible]

[illegible] However [illegible]

DISOWNING THE SHADOW

[illegible]

[illegible] must be one of the [illegible] in the dark. One cannot look both ways."

For this reason, we see the shadow mostly indirectly, in the distasteful traits and actions of other people, out there where it is safer to observe it. When we react intensely to a quality in an individual or group—such as laziness or stupidity, sensuality or spirituality—and a reaction overtakes us with great loathing or admiration, this may be our own shadow showing. We project by attributing this quality to the other person in an unconscious effort to banish it from ourselves, to keep ourselves from seeing it within.

Jungian analyst Marie-Louise von Franz suggests that projection is like shooting a magic arrow. If the receiver has a soft spot to receive the projection, it sticks. If we project our anger onto a dissatisfied mate, our seductive charms onto a good-looking stranger, or our spiritual attributes onto a guru, we hit the target and the projection holds. From then on, the sender and receiver are linked in a mysterious alliance, like falling in love, discovering a perfect hero, or a perfect villain.

So the personal shadow contains undeveloped, unexpressed potentials of all kinds. It is that part of the unconscious that is complementary to the ego and represents those characteristics that the conscious personality does not wish to acknowledge and therefore neglects, forgets, and buries, only to rediscover them in uncomfortable confrontations with others.

MEETING THE SHADOW

Although we cannot gaze at it directly, the shadow does appear daily in life. For example, we meet it in humor—such as dirty jokes or slapstick antics—which express our hidden, inferior, or feared emotions. When we observe closely that which strikes us as funny—such as someone slipping on a banana peel or referring to a taboo body part—we discover that the shadow is active. John Sanford points out that people who lack a sense of humor probably have a very repressed shadow. It is usually the shadow self who laughs at jokes.

English psychoanalyst Molly Tuby suggests six other ways in which, even unknowingly, we meet the shadow every day:

- In our exaggerated feelings about others ("I just can't believe he would do that!" "I don't know how she could wear that outfit!")
- In negative feedback from others who serve as our mirrors ("This is the third time you've arrived late without calling me.")
- In those interactions in which we continually have the same troubling effect on several different people ("Sam and I both feel that you have not been straightforward with us.")
- In our impulsive and inadvertent acts ("Oops, I didn't mean to say that.")
- In situations in which we are humiliated ("I'm so ashamed about how he treats me.")

- In our exaggerated anger about other people's faults ("She just can't seem to do her work on time!" "Boy, he really let his weight get out of control!")

At moments like these, when we are possessed by strong feelings of shame or anger, or we find that our behavior is off the mark in some way, the shadow is erupting unexpectedly. Usually it recedes just as quickly, because meeting the shadow can be a frightening and shocking experience to our self-image.

For this reason, we may quickly shift into denial, hardly noticing the murderous fantasy, suicidal thought, or embarrassing envy that could reveal a bit of our own darkness. The late psychiatrist R. D. Laing poetically describes the mind's denial reflex:

> *The range of what we think and do*
> *is limited by what we fail to notice.*
> *And because we fail to notice*
> *that we fail to notice*
> *there is little we can do*
> *to change*
> *until we notice*
> *how failing to notice*
> *shapes our thoughts and deeds.*

If the denial holds, as Laing says, then we may not even notice that we fail to notice. For example, it's common to meet the shadow at midlife, when one's deeper needs and values tend to change direction, perhaps even making a 180-degree turn. This calls for breaking old habits and cultivating dormant talents. If we don't stop to heed the call and continue to move in the same direction, we will remain unaware of what midlife has to teach.

Depression, too, can be a paralyzing confrontation with the dark side, a contemporary equivalent of the mystic's dark night of the soul. The inner demand for a descent into the underworld can be overridden by outer concerns, such as the need to work long hours, distractions by other people, or antidepressant drugs, which damp our feelings of despair. In this case, we fail to grasp the purpose of our melancholy.

Meeting the shadow calls for slowing the pace of life, listening to the body's cues, and allowing ourselves time to be alone in order to digest the cryptic messages from the hidden world.

THE COLLECTIVE SHADOW

Today we are confronted with the dark side of human nature each time we open a newspaper or watch the evening news. The more repugnant effects of the shadow are made visible to us in a daily, prodigious media message that is broadcast globally throughout our modern electronic village. The world has become a stage for the *collective shadow*.

[illegible] human [illegible] staring back at us [illegible] [illegible] streets [illegible] [illegible] food with invisible pesticides.

[illegible] The [illegible] hypocrisy that is everywhere today.

[illegible] disowned parts. When [illegible] To Nazis, the Jews are vermin [illegible] To South Africa [illegible] whites.

[illegible] these strong [illegible] are wearing the white hats [illegible] human beings like themselves.

[illegible] history, the shadow has appeared [illegible] Frankenstein [illegible] extraterrestrial [illegible] removed from us [illegible] has been [illegible] As Nietzsche [illegible] have art so that we shall not die of reality.

[illegible] propaganda [illegible] breaks its spell [illegible] evil, the enemies of civilization.

[illegible] theater.

Children typically are introduced to shadow issues by listening to fairy tales that portray the war between good and evil forces, fairy godmothers and horrific demons. They too vicariously suffer the trials of their heroes and heroines, thereby learning the universal patterns of human fate.

In today's censorship battles in the arenas of media and music, those who would tone down the voice of darkness may not understand its urgent need to be heard. In an effort to protect the young, the censors rewrote an updated Little Red Riding Hood so that she is no longer eaten by the wolf and, in the end, the young are left unprepared to meet the evil they encounter.

Like a society, each family also has its hidden taboos, its forbidden arenas. The *family shadow* contains all that is rejected by a family's conscious awareness, those feelings and actions that are seen as too threatening to its self-image. In an upright Christian, conservative family this may mean getting drunk or marrying someone of another faith. In a liberal, atheistic family it may mean choosing a gay relationship. In our society, wife battering and child abuse used to be hidden away in the family shadow; today they have emerged in epidemic proportions into the light of day.

The dark side is not a recent evolutionary appearance, the result of civilization and education. It has its roots in a *biological shadow* that is based in our very cells. Our animal ancestors, after all, survived with tooth and claw. The beast in us is very much alive—just caged most of the time.

Many anthropologists and sociobiologists believe that human evil is a result of curbing our animal aggression, of choosing culture over nature and losing contact with our primitive wildness. Physician and anthropologist Melvin Konner tells the story in *The Tangled Wing* of going to a zoo and seeing a sign that reads, "The Most Dangerous Animal on Earth," only to discover that he is looking in the mirror.

KNOW THYSELF

In ancient times, human beings acknowledged the many dimensions of the shadow—the personal, collective, family, and biological. On the lintel pieces of the now-destroyed temple of Apollo at Delphi, which was built into the side of Mount Parnassus by the Greeks of the classical period, the temple priests set down two famous inscriptions, precepts that still hold great meaning for us today. The first of these, "Know thyself," applies broadly to our task. Know all of yourself, the priests of the god of light advised, which could be translated: know especially the dark side.

We are heirs of the Greek mind. Our shadow self remains the great burden of self-knowledge, the disruptive element that does not want to be known. The Greeks understood this problem all too well, and their religion compensated for their rational side. It was in the same temple noted above, Delphi, that the Greeks annually celebrated their riotous bacchanalian revels, orgies that glorified the fruitful, creative presence of the nature god Dionysus in human beings.

Today Dionysus exists for us only in degraded form in our cloven images of Satan, the devil, the personification of evil. No longer a god to be acknowledged and receive our tribute, he is banished to the world of fallen angels.

Marie-Louise von Franz acknowledges the relationship between the devil and the personal shadow when she says, "The principle of individuation is actually related to the devilish element, insofar as the latter represents a separation from the divine within the totality of nature. The devilish aspects are the disrupting elements—the affects, the autonomous power drive, and such things. They disrupt the unity of the personality."

NOTHING TO EXCESS

The other inscription at Delphi is perhaps more telling of the times in which we live: "Nothing to excess," the Greek god proclaims from his now crumbled earthly shrine. The classicist E. R. Dodds suggests an interpretation of this motto: Only a people who knew excess, he says, could have lived by such a maxim. Only those who knew their capacity for lust, greed, rage, gluttony, and for all things excessive—who have understood and accepted their own potential for inappropriate extremes—can choose to regulate and humanize their actions.

We live in a time of critical excess: too many people, too much crime, too much exploitation, too much pollution, too many nuclear weapons. These are excesses that we can acknowledge and decry, though we may feel powerless to do anything about them.

Is there, in fact, anything we can do about them? For many people, the unacceptable qualities of excess go directly into the unconscious shadow or they get expressed in shadowy behavior. In many of our lives these extremes take the form of symptoms: intensely negative feelings and actions, neurotic suffering, psychosomatic illnesses, depression, and substance abuse.

The scenarios might look like this: When we feel excessive desire, we push it into the shadow, then act it out without concern for others; when we feel excessive hunger, we push it into the shadow, then overeat, binge and purge, trashing our bodies; when we feel excessive longing for the high side of life, we push it into the shadow, then we seek it out through instant gratification or hedonistic activity such as drug and alcohol abuse. The list goes on. In our society we see the growth of shadow excesses everywhere:

- In an uncontrolled power drive for knowledge and domination of nature (expressed in the amorality of the sciences and the unregulated marriage of business and technology)
- In a self-righteous compulsion to help and cure others (expressed in the distorted, codependent role of those in the helping professions and the greed of doctors and pharmaceutical companies)
- In a fast-paced, dehumanized workplace (expressed by the apathy of a

alienated work force, and the unplanned obsolescence produced by automation, and the hubris of success);

- In the maximization of business growth and progress (expressed in the leveraged buyouts, profiteering, insider trading, and the savings and loan debacle);
- In a materialistic hedonism (expressed in conspicuous consumption, exploitative advertising, waste, and rampant pollution);
- In a desire to control our innately uncontrollable intimate lives (expressed in widespread narcissism, personal exploitation, manipulation of others, and abuse of women and children);
- And in our ever-present fear of death (expressed in an obsession with health and fitness, diet, drugs, and longevity at any price).

These shadowy aspects mar the width and breadth of our society. However, the tried solutions to our collective excess may be even more dangerous than the problem. Consider, for example, fascism and authoritarianism, the horrors that arose in reactionary attempts to exterminate social disorder and widespread decadence and permissiveness in Europe. More recently, the upsurge of religious and political fundamentalism has reawakened on our own shores and across the seas in response to progressive ideas, encouraging, in W. B. Yeats's words, "mere anarchy . . . loosed upon the world."

Jung understood the case when he said, "We have in a way forgotten that beneath our world of reason another lies buried. I do not know what humanity will still have to undergo before it dares to admit this."

IF NOT NOW, WHEN?

History records from time immemorial the plagues of humankind. Entire nations have been susceptible to being pulled into mass hysterias of vast destructive proportions. Today, with the apparent end of the cold war, there are some hopeful exceptions. For the first time, some entire nations have become self-reflective and have tried to reverse direction. Consider this newspaper report, which speaks for itself, as cited by Jerome S. Bernstein in his book *Power and Politics*. The Soviet government has announced that it was temporarily canceling all history examinations in the country. *The Philadelphia Inquirer*, June [illegible], 1988, reported:

> The Soviet Union, saying its history textbooks had taught generations of Soviet children lies that poisoned their minds and spirits, announced yesterday that it had canceled final history exams for more than 53 million students.
>
> Reporting the cancellation, the government newspaper Izvestia said the extraordinary decision was intended to end the passing of lies from generation to generation, a process that has consolidated the Stalinist political and economic system that the current leadership wants to end.

> "The guilt of those who deluded one generation after another is immeasurable," the paper said in a one-page commentary. "Today we are reaping the bitter fruits of our own moral laxity. We are paying for success through [illegible] giving way to a reversal of everything that now brings the blush of shame to our faces and about which we do not know how to answer our children honestly."

This astonishing confession by an entire nation once again may mark the end of an era. According to Sam Keen, author of *Faces of the Enemy*, "The only sane nations are those which systematically inoculate themselves by a free press and a vocal prophetic minority against the intoxication of self-righteousness and sanctified paranoia."

Today the world moves in two apparently opposing directions. Some leap away from totalitarian regimes; others dig their heels in. We may feel helpless in the face of such great forces. Or, if we feel about such things at all, surely it must be the guilty conscience of our own complicity in our collective predicament. This bind was expressed accurately by Jung at mid-century: "The inner voice brings into consciousness whatever the whole—whether the nation to which we belong or humanity of which we are a part—suffers from. But it presents this evil in individual terms, so that at first we would suppose it to be only a trait of individual character."

To protect us from the hazardous evil which these mass unconscious forces can exact, we have only one weapon: greater individual awareness. If we fail to learn, or fail to act on what we learn from the spectacle of human behavior, we forfeit our power as individuals to alter ourselves, and thus to save our world. Yes, evil will always be with us. But the consequences of unchecked evil do not need to be tolerated.

"A great change of our psychological attitude is imminent," Jung said in 1959. "The only real danger that exists is man himself. He is the great danger and we are pitifully unaware of it. We are the origin of all coming evil."

Cartoonist Walt Kelly's Pogo said it simply: "We have met the enemy and he is us." Today, we can give renewed psychological meaning to the idea of individual power. The forum for action in confronting the shadow is—as it always has been—in the individual.

OWNING THE SHADOW

The aim of meeting the shadow is to develop an ongoing relationship with it, to expand our sense of self by balancing the one-sidedness of our conscious attitudes with our unconscious depths.

Novelist Tom Robbins says, "The purpose of encountering the shadow is to be in the right place in the right way. When we are in a proper relationship to it, the unconscious shadow is not a demonic monster [illegible] It only becomes dangerous when our conscious attention to it is hopelessly wrong."

A right relationship with the shadow offers us a great gift: to lead us back to our buried potentials. Through *shadow-work*, a term we coined to refer to the continuing effort to develop a creative relationship with the shadow, we can:

- achieve a more genuine self-acceptance, based on a more complete knowledge of who we are;
- defuse the negative emotions that erupt unexpectedly in our daily lives,
- feel more free of the guilt and shame associated with our negative feelings and actions;
- recognize the projections that color our opinion of others;
- heal our relationships through more honest self-examination and direct communication,
- and use the creative imagination via dreams, drawing, writing, and rituals to own the disowned self.

Perhaps . . . perhaps we can also, in this way, refrain from adding our personal darkness to the density of the collective shadow.

British Jungian analyst and astrologer Liz Greene points to the paradoxical nature of the shadow as both the container of darkness and the beacon pointing toward the light: "It is the suffering, crippled side of the personality which is both the dark shadow that won't change and also the redeemer that transforms one's life and alters one's values. The redeemer can get the hidden treasure or win the princess or slay the dragon because he's marked in some way—he's abnormal. The shadow is both the awful thing that needs redemption, and the suffering redeemer who can provide it."

PART 1

WHAT IS THE SHADOW?

Everyone carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is. At all counts, it forms an unconscious snag, thwarting our most well-meant intentions.

C. G. JUNG

Yet there is a mystery here and it is not one that I understand. Without this sting of otherness, of—even—the vicious, without the terrible energies of the underside of health, sanity, sense, then nothing works or can work. I tell you that goodness—what we in our ordinary daylight selves call goodness, the ordinary, the decent—these are nothing without the hidden powers that pour forth continually from their shadow sides.

DORIS LESSING

Man's shadow, I thought, is his vanity.

FRIEDRICH NIETZSCHE

This thing of darkness I acknowledge mine.

WILLIAM SHAKESPEARE

INTRODUCTION

Everything with substance casts a shadow. The ego stands to the shadow as light to shade. This is the quality that makes us human. Much as we would like to deny it, we are imperfect. And perhaps it is in what we don't accept about ourselves—our aggression and shame, our guilt and pain—that we discover our humanity.

The shadow goes by many familiar names: the disowned self, lower self, the dark twin or brother in bible and myth, the double, repressed self, alter ego, id. When we come face-to-face with our darker side, we use metaphors to describe these shadow encounters: meeting our demons, wrestling with the devil, descent to the underworld, dark night of the soul, midlife crisis.

We all have a shadow. Or does our shadow have us? Carl Jung turned this question into a riddle when he asked, "How do you find a lion that has swallowed you?" Because the shadow is by definition unconscious, it is not always possible to know whether or not we are under the sway of some compelling part of our shadow's contents.

Jung said that [illegible] each of us understands what is meant by the terms *shadow, inferior personality,* or *alter ego.* "And if he has forgotten," he joked about the average man, "his memory can easily be refreshed by a Sunday sermon, his wife, or the tax collector."

In order to be capable of meeting the shadow in our daily lives—acknowledging it and thus breaking up its often compulsive hold on us—we need first of all a comprehensive understanding of the phenomenon. The shadow concept flows out of discoveries made by Sigmund Freud and Carl Jung. Paying due respect to his predecessor, Jung acknowledged Freud's original work as the most detailed and profound analysis of the split between the light and dark sides of the human psyche. According to Jung's former student and colleague Liliane Frey-Rohn, "As early as 1912, while still under the influence of Freud's theories, Jung used the term 'shadow side of the psyche' to characterize 'not recognized desires' and 'repressed portions of the personality.'"

In 1917, in his essay [illegible] the Psychology of the Unconscious, he [illegible] speaks of the personal shadow as the *other* in us, the unconscious personality of the same sex, the reprehensible inferior, the other that embarrasses or shames us: "By shadow I mean the negative side of the personality, the sum of all those unpleasant qualities we like to hide, together with the insufficiently developed functions and the contents of the personal unconscious."

The shadow is [illegible] from the [illegible] of [illegible]; it is not, as Freud insisted, [illegible] immoral and incompatible with our conscious personality. Rather, it [illegible] values of [illegible]

[illegible] regarded by the individual as inferior

[illegible]

[illegible]

[illegible] ceptable to our conscious minds

[illegible]

[illegible]

[illegible]

[illegible] person's life.

[illegible] chosen from a wide range of ideas.

[illegible]

[illegible]

[illegible]

[illegible] appears in works of the imagination.

[illegible] broad reading public.

[illegible]

slips of the tongue and humor, and by showing how to discover the shadow in the ordinary events of life.

Jung once remarked in a moment of exasperation to a friend and pupil, quoting his concepts out of context, that "the shadow is simply the whole unconscious." Though he was not serious, his observation would be true only if a person were completely unaware of the shadow's presence in everyday life. Once we begin to develop awareness of parts of the unconscious personality, the shadow takes on an identifiable personal form, which initiates the process of shadow work. This procedure ultimately extends a [illegible] and awareness of who we are. According to analyst Erich Neumann, "The self is hidden in the shadow; he is the keeper of the gate, the guardian of the threshold. The way to the self lies through him; behind the dark aspect that he represents there stands the aspect of wholeness, and only by making friends with the shadow do we gain the friendship of the self."

1 · THE LONG BAG WE DRAG BEHIND US

ROBERT BLY

It's an old Gnostic tradition that we don't invent things, we just remember. The Europeans I know of who remember the dark side best are Robert Louis Stevenson, Joseph Conrad, and Carl Jung. I'll call up a few of their ideas and add a few thoughts of my own.

Let's talk about the personal shadow first. When we were one or two years old we had what we might visualize as a 360-degree personality. Energy radiated out from all parts of our body and all parts of our psyche. A child running is a living globe of energy. We had a ball of energy, all right; but one day we noticed that our parents didn't like certain parts of that ball. They said things like: "Can't you be still?" Or "It isn't nice to try and kill your brother." Behind us we have an invisible bag, and the part of us our parents don't like, we, to keep our parents' love, put in the bag. By the time we go to school our bag is quite large. Then our teachers have their say: "Good children don't get angry over such little things." So we take our anger and put it in the bag. By the time my brother and I were twelve in Madison, Minnesota, we were known as "the nice Bly boys." Our bags were already a mile long.

Then we do a lot of bag-stuffing in high school. This time it's no longer the evil grownups that pressure us, but people our own age. So the students' paranoia about grownups can be misplaced. I lied all through high school automatically to try to be more like the basketball players. Any part of myself

[illegible]

that would be frightened

[illegible]

[illegible]

the center is endangered

[illegible]

escapes from the bag and attacks everyone

[illegible]

[illegible] two images in turn

[illegible]

A strange unrest hovers over the nation
[illegible]
The division of spoils. A lassitude
Enters into the diamonds of the body
[illegible]
[illegible]
Two shapes inside us rise, and move away.

But the baboon whistles on the shores of death—
Climbing and falling, tossing nuts and stones,
He gambols by the tree
Whose branches hold the expanses of cold,
The planets whirling and the black sun,
The cries of insects, and the tiny slaves
In the prisons of bark.
Charlemagne, we are approaching your islands.

We are returning now to the snowy trees,
[illegible]
  which you rode all night

With stiff hands now the darkness is falling
In which we sleep and awake—a darkness in which
[illegible]
[illegible]
[illegible]

[illegible]

a darkness in which
[illegible]
[illegible]
[illegible]
dungeons of sleep

[illegible]

[illegible] can damage the person receiving them.

[illegible] bring back his or her own.

[illegible] *Drama of the Gifted Child.*

[illegible] stored in some pre-verbal place [illegible]

[illegible]

[illegible] writing their own poems [illegible]

[illegible]

one sometimes can see where the projections have gone. And the Jungian community, like the town, has its bag, and usually recognizes that Jungians keep their vulgarity and love of money in the bag, and the Freudian community usually denies that Freud also kept his religious life in the bag.

There is also a national bag, and ours is quite long. Russia and China have horrible faults, but if an American citizen is curious to know what is in our national bag at the moment, he can listen closely when a State Department official criticizes Russia. As Reagan says, we are noble. Other nations have empires. Other nations endure stagnated leadership, persecute minorities, brainwash their youth, and break treaties. A Russian can find out about his bag by reading a *Pravda* article on the United States. We're dealing with a network of shadows, a pattern of shadows projected by both sides, all meeting somewhere out in the air. I'm not saying anything new with this metaphor, but I do want to make the distinction clear between the personal shadow, the town shadow, and the national shadow.

I have used three metaphors here: the bag, the film can, and projection. Since the can or bag is closed and its images remain in the dark, we can only see the contents of our own bag by throwing them innocently, as we say, out into the world. Spiders then become evil, snakes cunning, goats oversexed; men become linear, women become weak, the Russians become unprincipled, and Chinese all look alike. Yet it is precisely through this expensive, damaging, wasteful, inaccurate form of mud-slinging that we eventually come in touch with the mud that the crew found on the bottom of its feet.

2 · THE EVOLUTION OF THE SHADOW

EDWARD C. WHITMONT

The term *shadow* refers to that part of the personality which has been repressed for the sake of the ego ideal. Since everything unconscious is projected, we encounter the shadow in projection—in our view of "the other fellow." As a figure in dreams or fantasies the shadow represents the personal unconscious. It is like a composite of the personal aspects of our complexes and such is the doorway to all deeper transpersonal experiences.

Practically speaking, the shadow more often than not appears as an inferior personality. However, there can also be a positive shadow, which appears when we tend to identify with our negative qualities and repress the positive ones.

[illegible] the following dream.

> [illegible] not exist at all as far as she is concerned.

[illegible] him, neither can we see ourselves.

[illegible]

[illegible] within myself

[illegible] standards.

[illegible] but a bitter shrew.

[illegible]

[illegible] same sex as the dreamer.

[illegible]

> [illegible]

[illegible] dreamer to realize this.

[illegible]

Part of that Power which would
the Evil ever do, and ever does the Good

[illegible] gooders.)

[illegible] vidual reality.

[illegible]

[illegible]

[illegible] stood" or "appreciated."

[illegible] ness, thereby causing more ill will.

[illegible] rid of.

[illegible]

[illegible] part of our human structure.

[illegible] effect and we blame it all on the other fellow

[illegible] characterized it.

[illegible]

time to beware. And it is helpful to remember Jung's statement that a complex is not pathological per se. It becomes pathological only when we assume that we do not have it, because then it has us.

* * *

3 WHAT THE SHADOW KNOWS
AN INTERVIEW WITH
JOHN A. SANFORD

D. PATRICK MILLER

THE SUN
Jung once said, "I would rather be whole than good," a statement that would probably mystify or disturb many people. Why do most people fail to recognize the relationship between evil and excessive "goodness"?

SANFORD
This is really the problem of the ego and the shadow, a problem that is most sharply discernible in the Christian tradition. In the Bible the differences between good and evil are sharply drawn: there's God, who is good, and the Devil, who is evil. God desires human beings to be good, and evil is punished. The New Testament point of view is that if an individual gives in to evil and does evil things, then the soul is corrupted and destroyed. That is, a negative psychological process sets in. So there's always held up to the Christian the goal or model of being a good person—and there's something to be said for that.

But originally the Christian tradition recognized that one carries the opposite within oneself. St. Paul said, "For the good that I would I do not: but the evil which I would not, that I do." That's the statement of a deeply psychological man; he knew he had the shadow, and he thought only God could save him from such a condition. But knowing what his condition was still held things together.

Later that in-depth perspective was lost and people simply tried to identify with the good, or at least the pretense of being good. Doing that, we very quickly lose contact with the shadow. Also, somewhere along the line—it became obvious by the Middle Ages—the church made a very bad mistake. Now not only were some actions evil, but *fantasies* were evil too. You were a bad person simply by having fantasies about evil: adultery was a sin, and thinking about adultery was a sin too. Both had to be confessed and forgiven.

As a result, people began to deny and repress their fantasy life, and the shadow was driven even further underground. The split became greater.

THE SUN

Is this process parallel to the loss of the feminine element?

SANFORD

Yes, I would say so. In feminine reality, things are not so sharply seen and drawn. The masculine element sees things in bright sunlight: this is this and that is that. The feminine is like the light of the moon, which blends things together, and they're not so sharply separated. The whole matter of the shadow is very subtle and [illegible] not nearly as sharp as the shape of good-and-evil may appear to be.

So the feminine element would have mitigated this complete split between the shadow and the ego. Early on, the church was the leader in a sort of feminist movement, but later it became quite patriarchal. The ego and the shadow became progressively farther apart, setting up the stage for the Jekyll-and-Hyde phenomenon. If you study Christian history, you see this development quite clearly. Those people who professed to be doing very good things were causing the Inquisition, for instance.

Christians have no exclusive ownership of the shadow, of course. Everybody does horrible things. But the split was quite stark in the Christian tradition. The good thing that came out of all this was the return of depth psychology. Even though the church attempted to [illegible] fantasies, it was obviously aware of the [illegible] that has always been in its perspective.

THE SUN

I grew up around religious fundamentalists, and I always noticed a kind of uptightness about them—as if they were literally trying not to have certain images enter their minds, much less be expressed openly. The internal split seems to require a great amount of energy to maintain.

SANFORD

The straight and narrow does not result in a really good person. Striving for a pure goodness results in a pose or a self-deception about goodness. It develops a persona, a face of goodness put on over the ego. Dr. Jekyll had a very big persona and he believed in it completely, but he was never really a very good man. The connection between Jekyll and Hyde was Jekyll's secret yearning to do evil. He had never wanted to give up the face he had put on for society and to himself. When he came up with the drug that changed him into his shadow, he thought he had the ideal answer. [illegible] his secret yearning to be Hyde took him over.

Here it's important to understand the [illegible] difference between the shadow and what is genuinely evil. As Fritz Kunkel [illegible], the secret is that the [illegible] the shadow. He [illegible] ego—an [illegible] people [illegible] that seem [illegible]

The [illegible] definition of the shadow was proposed by Edward C. Whitmont, a New York analyst, who said that the shadow is everything that has been rejected during the development of the personality because it did not fit into the ego ideal. If you were raised a Christian with the ego ideal of being loving, morally upright, kind, and generous, then you'd have to repress any qualities you found in yourself that were antithetical to that ideal: anger, selfishness, crazy sexual fantasies, and so on. All these qualities that you split off would become the secondary personality called the shadow. And if that secondary personality became sufficiently isolated, you would become what's known as a multiple personality.

In every multiple personality case, you can always clearly identify the shadow. It's not always evil; it's just different from the ego. Jung said [illegible] of the matter is that the shadow is ninety percent pure gold. Whatever has been repressed holds a tremendous amount of energy, with a great positive potential. So the shadow, no matter how troublesome it may be, is not intrinsically evil. The ego, in its refusal to gain insight and its refusal to accept the entire personality, contributes much more to evil than the shadow.

THE SUN

So the shadow gets a bad rap because the ego projects its own [illegible].

SANFORD

Exactly. If you go back to that psychological document we call the New Testament, you'll find that it says the devil is the father of lies. Now, the shadow never lies; it's the ego that lies about its real motives. That's why successful psychotherapy and any genuine religious conversion requires absolute honesty about oneself.

THE SUN

The Jungian analyst Marie-Louise von Franz wrote, "The shadow plunges us into the immediacy of situations here and now, and thus creates the real biography of the human being, who is always inclined to assume he is only what he thinks he is. It is the biography created by the shadow that counts." This passage made me think about our society's tendency to become obsessed with our politicians, because the biography they hand us when they're campaigning is never the biography that counts.

SANFORD

The biography that the politician wants us to read — which has often been created by public-relations people — is the persona, the mask. It's what hides the politician's real reality. But I think we can live with that reality pretty well if we're allowed to. Owning up to the shadow isn't nearly as damaging in the long run as denying it. What ruined Gary Hart, for instance, was not that he had affairs, but that he [illegible] about it when the truth was [illegible]. Personally, that made me feel he simply wasn't too bright.

[illegible] dangerous

THE SUN

[illegible]

SANFORD

[illegible]

[illegible]

[illegible]

THE SUN

But [illegible] sinister?

SANFORD

[illegible] to recognize the evil of Nazi Germany.

[illegible] Native Americans [illegible] of the good and evil in the situation.

[illegible] an erroneous conclusion.

THE SUN

[illegible] shadow?

SANFORD

[illegible] that as a kind of defeat.

THE SUN

[illegible]

SANFORD

[illegible] the Self the real center. And [illegible] begins [illegible] personality. [illegible] What [illegible] the real [illegible] persona [illegible] always has very salutary effects. [illegible] the great defense against genuine evil. [illegible] the greatest protection we can have against evil.

THE SUN:
[illegible] ego is not the real center of ourselves, then? [illegible] center?

SANFORD:
What distinguishes Jungian psychology from practically all other psychologies is the idea that there are two centers of the personality. The ego is the center of consciousness, the Self is the center of the total personality, which includes consciousness, the unconscious, and the ego. The Self is both the whole and the center. The ego is a self-contained little circle off the center but contained within the whole. So the ego might best be described as the lesser center of the personality; the Self is the greater center.

We can see this relationship [illegible] our dreams. In our waking life [illegible] the stars. [illegible] realize [illegible] ego consciousness are [illegible] creation; [illegible] they come up from somewhere. We're constantly influenced by the unconscious, but we're not aware of it. The ego pretends to believe it creates its own thoughts. In our dreams, everything changes with the appearance of the dream ego. When we recall the dream, we [illegible] a bear and we had a [illegible] appeared [illegible] the dream ego knows [illegible] dream [illegible] the waking ego [illegible] knows. You may remember running very fast in the dream, for instance [illegible] remember [illegible] you knew.

Most important, [illegible] dream ego is [illegible] more significant than [illegible] figures in the dream; [illegible] even [illegible] overpowered [illegible]. When the sun goes down, the stars come out, and [illegible] discover [illegible] which is impossible in our waking life.

THE SUN:
[illegible] shadow [illegible] dreams [illegible]

[illegible] integrating *me*.

SANFORD

[illegible] become them, or something in between.

The [illegible] shadow [illegible] always [illegible] aspect [illegible] shadow [illegible] A[illegible] important [illegible] but the shadow always has [illegible] [illegible] shadow in a dream is [illegible] observe the shadow change [illegible] during the dream.

[illegible]

I suppose [illegible] shadow in a dream than [illegible]

SANFORD

Well, [illegible] up against the [illegible] the shadow again. [illegible] The [illegible] [illegible] exacerbated by [illegible] [illegible] and [illegible] shadow.

[illegible] say that a person experiences [illegible] as weak [illegible] against his environment, but he finds another way [illegible] He doesn't [illegible] strength [illegible] other people who are strong [illegible] their support. [illegible] strikes a [illegible] very [illegible] [illegible] him, you're a bad person.

[illegible] supporting him [illegible] qualities can become dangerous.

[illegible]

withdrawal explodes and bang—out comes the shadow. Now he may just get into a fistfight and even though he gets beat up, he comes out okay—and probably more integrated. On the other hand, he may go get his father's gun and shoot his tormentors, and a terrible thing has happened. If the energy has been held so long and is so deeply repressed, something of regrettable consequence can occur.

THE SUN
Do you think that the boy draws his tormentors to him?

SANFORD
Oh, absolutely. At the unconscious level, he's sending a message about what he needs for integration. Kunkel used to say about such a situation that the "archangels" are sent to complete the divine plan.

THE SUN
But the archangels are not necessarily going to take care of you.

SANFORD
That's right. They just set up the scenario. And we know this: that when the archangels become involved, things won't stay the same. What happens next nobody can predict. The release of the shadow is not to be taken lightly. Hence it would be much better if the boy discovered his hostility in therapy or some other caretaking situation where his shadow can come out gradually.

Kunkel made the mysterious statement that in a showdown, God is always on the side of the shadow, not the ego. For all its difficulties, the shadow is closer to the creative source.

Now the ego that is stuck in an egocentric state is entirely different than one that has a healthy creative relationship to both the shadow and the Self. The ego is not really diminished in the process of integration; it simply becomes less rigid in its boundaries. There is a tremendous difference between a strong ego and an egocentric ego; the latter is always weak. Individuation—the attainment of one's real potential—can't take place without the strong ego.

THE SUN
Does that mean that it's impossible just to be your Self?

SANFORD
That's right. The ego is the necessary vehicle for the expression of the Self, but you have to be willing to put the ego on the line. It's like Moses confronting the voice of God in the burning bush, and then going down to lead the people of Israel out of Egypt. That's the action of the strong ego.

4 THE SHADOW IN HISTORY AND LITERATURE

ANTHONY STEVENS

[illegible]

[illegible]

[illegible]

[illegible] the evil will disappear never to return [illegible] wages of sin is death.'

[illegible]

[illegible]

[illegible] and go.

[illegible]

a [illegible] urgent biological imperative to make the Shadow conscious. The [illegible] burden [illegible] whose task is greater than any previous generation [illegible] have ever conceived [illegible] since we now know that we are the only [illegible] beings that [illegible]. Alone among the great psychologists of our epoch Jung provided a [illegible]tual model which might help to make this task [illegible] possible [illegible] the Shadow [illegible] the work of Adler and Freud, [illegible] demonstration of the [illegible] properties [illegible] them. Only by [illegible] conscious [illegible] our nature—and in particular with the nature of the Shadow—can we hope to avert [illegible].

* * *

5 · DR. JEKYLL AND MR. HYDE

JOHN A. SANFORD

We can begin by contrasting the description of Henry Jekyll with that of Edward Hyde. We are told that Jekyll was a "large, well-made, smooth-faced man of fifty, with something of a slyish cast perhaps, but every mark of capacity and kindness." So there is no reason to suppose that Jekyll did not have many good qualities. Only the hint of a "slyish cast" betrays the fact that hidden underneath the goodness of Henry Jekyll there was a person of more doubtful character. Later Jekyll describes himself [illegible] as a man "fond of the respect of the wise and good among my fellow-men." This tells us that in addition to his natural store of goodness and kindness Henry Jekyll had a desire for approbation by his fellows and so struck a certain pose in front of mankind, that is, adopted a pleasing persona that would bring him the approval and respect of others.

Jekyll noted another side to his personality, however, which was at variance with this persona: a certain "impatient gaiety of disposition." This led him to seek certain "pleasures" that he found hard to reconcile with his "imperious desire to carry his head high." Hence, Jekyll notes, he adopted a "more than commonly grave countenance before the public." In other words, the grave countenance Jekyll publicly struck was a mask that hid from others another side of his personality that Jekyll did not want anyone to see, and which he regarded with a morbid sense of shame. As a consequence, Jekyll wrote, "I concealed my pleasures" and "stood already committed to a profound duplicity of life."

Jekyll displays a psychological insight. He was aware of the duality of his own nature and declared that "man is not truly one, but truly two." He could even go beyond and conjecture that man is made up of [illegible] assortment of part

[illegible]

effects of a sense of right or wrong

[illegible] with the archetype

[illegible] ultimate destruction

[illegible] to religion as well

[illegible] personality split in two.

[illegible]

[illegible] alone that was guilty," he once declared

[illegible] personality

[illegible] wise an insoluble problem.

[illegible] tery of good and evil.

[illegible]

Thus he represents the ego at its most human and best, a kind of [illegible] brave person whose dawning awareness of what is happening, and normal feelings, provide a human safeguard against the takeover of human life by the powers of darkness.

But how about Dr. Lanyon? He too came to see the nature of evil, but in the wrong way. Lanyon had not sought out the mystery of Jekyll and Hyde as did Utterson, and when the full extent of the evil broke upon him, it was too much for him. He saw evil too quickly and looked into it too deeply without the necessary preparation or the necessary human support. And that is the other side of becoming conscious of evil. We must become aware of it, but to look upon it too deeply and naively may give us a shock from which we cannot recover.

The demonic drug that Jekyll concocted to achieve his transformation into Hyde is also worth a comment, especially in this present time of history when we are surrounded on all sides by drugs with mood-altering effects. I have often noted that in some instances at least alcohol seems to change people from a Jekyll to a Hyde personality. A person is one way, but then he or she takes a few drinks and then out comes an ugly side of the personality. In certain cases it may well be that at the bottom of the urge to drink is the struggle of the Shadow to assert itself, just as in our story Hyde yearned for Jekyll to take the drug so he could live out his own dark life.

We can also note that although the evil part of Jekyll's personality destroyed him, it also eventually destroyed itself. No sooner was Jekyll completely possessed by Hyde than Hyde himself died by suicide. This too is instructive, for it tells us that evil eventually overreaches itself and brings about its own destruction. Evidently evil cannot live on its own, but can exist only when there is something good upon which it can feed.

* * *

6 · The Realization of the Shadow in Dreams

MARIE-LOUISE VON FRANZ

The shadow is not the whole of the unconscious personality. It represents unknown or little-known attributes and qualities of the ego—aspects that mostly belong to the personal sphere and that could just as well be conscious. In some aspects, the shadow can also consist of collective factors that stem from a source outside the individual's personal life.

When an individual makes an attempt to see his shadow, he becomes [illegible] at the mere thought of it

[illegible] easily pardon it

[illegible]

> [illegible]
>
> [illegible]

[illegible]

[illegible] extroverted shadow side

[illegible] badly needed by the dreamer

[illegible] different

[illegible] lowing was one of those dreams

> [illegible] against the wall beside me, feeling [illegible] since the ma[illegible]

[illegible]

[illegible] surrendered [illegible]

And there is an additional disadvantage in projecting our shadow. If we identify our own shadow with, say, the communists or the capitalists, a part of our own personality remains on the opposing side. The result is that we shall constantly (though involuntarily) do things behind our own backs that support this other side, and thus we shall unwittingly help our enemy. If, on the contrary, we realize the projection and can discuss matters without fear or hostility, dealing with the other person sensibly, then there is a chance of mutual understanding—or at least a truce.

Whether the shadow becomes our friend or enemy depends largely upon ourselves. As the dreams of the unexplored house and the French desperado both show, the shadow is not necessarily always an opponent. In fact, he is exactly like any human being with whom one has to get along, sometimes by giving in, sometimes by resisting, sometimes by giving love—whatever the situation requires. The shadow becomes hostile only when he is ignored or misunderstood.

• • • • • • •

7 · FINDING THE SHADOW IN DAILY LIFE

WILLIAM A. MILLER

There are at least five effective pathways for traveling inward to gain insight into the composition of our shadow: (1) soliciting feedback from others as to how they perceive us; (2) uncovering the content of our projections; (3) examining our "slips" of tongue and behavior and investigating what is really occurring when we are perceived other than we intended to be perceived; (4) considering our humor and our identifications; and (5) studying our dreams, daydreams, and fantasies.

SOLICITING FEEDBACK FROM OTHERS

We may begin by looking into a mirror at our own reflection. Looking into a mirror, we see only the reflection of ourselves as we choose to see it. Looking beyond the mirror, we see ourselves as others see us. If this seems impossible, begin with someone else.

Bring to mind the image of a person whom we know to live to some degree in self-delusion. This is not difficult, because we are all too familiar with the shadow dimensions of other people, and we are often amazed that they are so ignorant of what is so obvious.

[illegible]

[illegible] strongly we dislike them

[illegible] and even harder to accept.

[illegible] too, practice arrogance

[illegible]

[illegible]

[illegible] able to us.

[illegible] Susan, however, will hear none of this [illegible] The [illegible] personal positive [illegible] [illegible] evidence [illegible]

These illustrations demonstrate [illegible] never [illegible] demonstrated [illegible] positive [illegible]. Therefore we [illegible] realize the presence of [illegible] positive [illegible] as well as we [illegible] negative. We need [illegible] these qualities we admire and deeply value [illegible] people. I [illegible] we hear [illegible] saying [illegible] but I could never be like [illegible] we [illegible] really a part of our Golden Shadow.

EXAMINING OUR "SLIPS"

A third pathway into the personal shadow is to examine our slips: slips of the tongue, slips of behavior, and misperceived behaviors. Slips of the tongue are those [illegible] that cause us no end of embarrassment. When we say [illegible] things [illegible] that we would perhaps [illegible] but would not dare, we set the stage for shadow's appearance through these phenomena. "That is absolutely the last thing I wanted to say" or "I can't believe I ever said a thing like that" are [illegible] that demonstrate that what consciousness proposes, shadow disposes.

For example, Ann has been taught always to put the most charitable [illegible] on what others do. Therefore, when her friend Chris decided at age sixty to enter graduate school, Ann wanted to commend her, even [illegible] Her shadow [illegible] when Ann, wishing to be congratulatory, [illegible] Of course she meant to say [illegible] but she was unaware of just how critical she was of Chris's decision; instead she said (or shadow said) [illegible] which was what Ann truly assessed the situation to be.

Slips of behavior are perhaps even more revealing. Sometimes there seems to be absolutely no explanation for a person's aberrant behavior. Someone will say, "I don't know what got into him. I've never seen him act this way." The behavior seems totally alien to the generally perceived attitude and disposition of the person [illegible] the person [illegible] by the experience.

Similarly, [illegible] persons who [illegible] perceived [illegible] than as [illegible] perceived. For example, a speaker may intend to present herself quite [illegible] to her audience, [illegible] informed after her presentation that she came across very sarcastically. A [illegible] may be [illegible] at a party, but [illegible] unaware [illegible] his [illegible] marks.

[illegible] rassing, awkward, even destructive "slips."

CONSIDERING OUR HUMOR AND IDENTIFICATION

[illegible]

[illegible] gossip, and I can't wait to get out of here!"

[illegible] should be punished

[illegible] self-knowledge.

We [illegible] frequently [illegible] sports event, particularly [illegible] sport. [illegible] possible [illegible] by [illegible] people. I [illegible] while I was attending a professional wrestling [illegible] sociological survey. I was so fascinated by [illegible] my surveys. They were quite [illegible] the wrestlers stepped into the ring. [illegible] Don't let him get away with that! Break his arm! [illegible] expression of shadow aggression was the order of the evening.

STUDYING OUR DREAMS, DAYDREAMS, AND FANTASIES

One fruitful pathway into the personal shadow is the study of our dreams, daydreams, and fantasies. While we may wish to argue to the contrary, all of us [illegible] daydream and fantasize. If we begin to pay attention to these experiences, we stand to learn a great deal about our shadow and its contents.

When the shadow appears in our dreams, it appears as a figure of the same sex as ourselves. In the dream we react to it with fear, dislike, or disgust, or as we would react to someone inferior to ourselves, a lesser kind of being. In the dream we often want to avoid it, frequently sensing that it is in pursuit of us, which it may or may not be. Shadows may also appear as [illegible] strange [illegible] form we intuitively fear and want to escape.

[illegible] shadow [illegible] some representation [illegible] part of our shadow, we [illegible] to face it and seek [illegible] what it is and what it is after. We need [illegible] observe its actions, attitudes, and words [illegible] personalities are [illegible] of ourselves that could be [illegible] helpful resource in knowing ourselves [illegible] dream [illegible] however [illegible] shadow [illegible]

We may want [illegible] deny that we [illegible] daydreams [illegible] but the truth is that we spend more time at it than we care to realize. It is [illegible] impossible for the [illegible] mind to be [illegible] during our waking time. [illegible] we think [illegible] We [illegible] what [illegible] the person we want [illegible] We [illegible] do not [illegible] to anyone else [illegible] will not even admit them to ourselves.

[illegible] ourselves. [illegible] daydreams [illegible] schemes, and dreams that we are unable to accept on a conscious level. These are often fantasies of violence, power, wealth, and sexual acting out. There are also fantasies of good and daydreams of enrichment, wherein we see ourselves as achievers of the impossible. Once again, the shadow stands ready to share its gold if we will but encounter it and reflect on it.

We must conclude that entry into one's shadow is a very personal thing, and will be unique to each person who does it. Each of us must pursue our own path of entering and following through. Even though there can be no generalized procedure for this journey inward through shadow, the above recommendations can be helpful.

. . . .

THE OTHER

Why speak the names of gods, stars,
foams of a hidden sea,
pollen of the farthest gardens,
when what hurts us is life, step by step, when each new day
claws at our guts, when every night falls
writhing, murdered?
When we feel the pain in someone else,
a man we do not know but who is always
present and is the victim
and the enemy and love and everything
we'd need to be whole?
Never lay claim to the dark
don't drain the cup of joy in a single sip.
Look around: there is someone else, always someone else.
What he breathes is your suffocation
what he eats is your hunger
Dying, he takes with him the purest half of your own death.

ROSARIO CASTELLANOS

PART 2

Shadow-Making: Forming the Disowned Self in the Family

Darkness, call me brother!
that I may not fear
which I seek.

ANONYMOUS

Shame, guilt, pride, fear, hate, envy, need, and greed are inevitable byproducts of ego-building. They call forth the polarity of inferiority feeling and power drive. They are the shadow aspects of the first emancipation of the ego.

EDWARD C. WHITMONT

We spend our life until we're twenty deciding what parts of ourselves to put in the bag, and we spend the rest of our lives trying to get them out again.

ROBERT BLY

INTRODUCTION

[illegible]

[illegible] that surround us

[illegible]

[illegible]

[illegible]

[illegible] toward wholeness

[illegible]

[illegible]

[illegible] the family shadow

[illegible] *Jung and Reich: The Body as Shadow*)

> [illegible] dark side which he had ignored.

[illegible]

[illegible] ly member.

[illegible] ing our coherent sense of identity.

[illegible]

[illegible] sequences for the daughter.

[illegible]

[illegible]

* * *

8 · CREATING THE FALSE SELF

HARVILLE HENDRIX

[illegible]

[illegible]

[illegible] dience is a loss of wholeness.

[illegible] obsessed with sex? It's not normal.[11]

[illegible] child's original, God-given wholeness.

[illegible] whole.

[illegible]

[illegible]

[illegible]

1. [illegible] cause of the demands of society.
2. [illegible]
3. [illegible]

[illegible] Or "What do you mean, I'm lazy? You're lazy."

* * *

9 REJECTION AND BETRAYAL

ROBERT M. STEIN

[illegible]

[illegible]

[illegible]

since it is so common.

[illegible]

10 · THE UNDERSIDE OF THE MOTHER-DAUGHTER RELATIONSHIP

KIM CHERNIN

[illegible] give her.

[illegible] movement to an end.

[illegible]

[illegible] daughter, and she felt resentment.

[illegible]

everything else, had enraged her mother

[illegible]

stored and prepared

[illegible]

[illegible] must pause to brood upon her mother's life.

[illegible] foundly political act.

[illegible]

And what [illegible] symptomatic form?

[illegible] during the first moments of her existence.

[illegible]

* * *

11 PARENTING AND YOUR CHILD'S SHADOW

JOHN A. SANFORD

[illegible] wholeness cannot emerge.

[illegible]

[illegible] out cutting him off from his dark side.

[illegible] novelette *Dr. Jekyll and Mr. Hyde*.

[illegible] ther splitting off of the Shadow.

[illegible] with the Shadow.

It can be seen that being a parent calls for unusual finesse, consciousness, patience, and wisdom if the problem of the Shadow is to be dealt with creatively. One can not go too far in the direction of permissiveness, or in the direction of being overly strict. The key throughout is the parents' own consciousness of their Shadow problem and their capacity to accept themselves, and, at the same time, to develop their own ego strength so they can cope with their own affects. Family life in general, and being a parent in particular, is a crucible in which the shadow problem can be met and worked upon, for in family life negative feelings are certain to be constellated. For instance, at times a parent will inevitably have negative feelings toward a child: when the child misbehaves, or is annoying, or interferes with the parent's independent life, or requires too much of a sacrifice of money, time, or energy. Under the duress of family life people are certain to experience divisions within themselves. Love for a child may be contradicted by at least a momentary hatred; a sincere desire to do the best for the child may be contradicted by powerful feelings of anger or rejection. In this way we experience what divided people we are and this self-confrontation generates psychological consciousness. In this lies one great value of the shadow personality: a confrontation with the Shadow is essential for the development of self-awareness.

• • • • • • •

Only he whose bright lyre
has sounded in shadows
may, looking onward, restore
his infinite praise.

Only he who has eaten
poppies with the dead
will not lose ever again
the gentlest chord.

Though the image upon the pool
often grows dim:
Know and be still.

Inside the Double World
all voices become
eternally mild.

RAINER MARIA RILKE
The Sonnets to Orpheus

PART 3

……

SHADOW-BOXING: THE DANCE OF ENVY, ANGER, AND DECEIT

Where love rules, there is no will to power; and where power predominates, there love is lacking. The one is the shadow of the other.

C. G. JUNG

Our shadow personality is often obvious to others, but unknown to us. Much greater is our ignorance of the masculine or feminine components within us. For this reason Jung termed the integration of the shadow the "apprentice-piece" of becoming whole, and the integration of the anima or animus the "master-piece."

JOHN A. SANFORD

[Hate] has a lot in common with love, chiefly with that self-transcending aspect of love, the fixation on others, the dependence on them and in fact the delegation of a piece of one's own identity to them. The hater longs for the object of his hatred.

VÁCLAV HAVEL

INTRODUCTION

[illegible]

[illegible]

[illegible] self dies as wel.

[illegible]

[illegible] sure by association.

[illegible]

[illegible] the shadow [illegible] of the [illegible] it [illegible] and [illegible]. As a [illegible] have [illegible] qualities.

[illegible]. That [illegible] spe- [illegible] however, [illegible] shadow features [illegible]. As a [illegible] says, "You get that [illegible]" [illegible]

[illegible] may be rapidly breaking down as [illegible] has to catch up [illegible] opposites.

This [illegible] explains why [illegible] may [illegible] we discover [illegible] James Baldwin expressed this poetically when he said:

One can only face in others
What one can face in oneself.

A [illegible] taken [illegible]. There are [illegible] and there are [illegible]. However, we suggest that there are [illegible] rage that are [illegible] reasons for [illegible] feelings. Rape [illegible] and generally [illegible] created by that rage in our personal relationships, the purpose of shadow-work [illegible] the [illegible] and [illegible] that arise [illegible] we have a habit [illegible] the other person [illegible] response.

This [illegible] shadow [illegible]. In a piece from [illegible] the archetype [illegible] and [illegible] the love.

[illegible] Paper [illegible] by [illegible] Sharp. [illegible] publisher [illegible] spouse [illegible]. After several years the friends [illegible] that they had [illegible] other [illegible] had been.

[illegible] book intimate partners, we make the traits in their opposite-sex relationships. Maggie Scarf describes a husband and wife who are caught in the trap of projective identification, each carrying the disowned aspects of the other spouse's self. Scarf explores the crisis generated by the initial attraction to these novel, unfamiliar parts and the later aversion, which causes crisis in many marriages.

Los Angeles columnist Michael Ventura, in a piece from *Shadow Dancing in the USA*, tells of meeting his own shadows as they emerged from the closet during his marriage. In a lighthearted way, Ventura exposes a very serious issue: In the safety of marriage, our demons may rear their ugly heads.

Any intimate relationship can serve as an excellent container for shadow work, in which the fires of love can burn through the stuck places, open up the dark places, and introduce us to ourselves.

* * *

12 SISTERS AND BROTHERS CASTING SHADOWS

CHRISTINE DOWNING

For a woman the sister is the other most like ourselves of any creature in the world. She is of the same gender and generation, of the same biological and social heritage. We have the same parents, we grew up in the same family, were exposed to the same values, assumptions, patterns of interaction.

The sibling relationship is among the most enduring of all human ties, beginning with birth and ending only with the death of one of the siblings. Although our culture seems to allow us the freedom to leave sibling relationships behind, to walk away from them, we tend to return to them in moments of celebration—marriages and births—as well as at times of crisis—divorces and deaths. At such moments we often discover to our surprise how quickly the patterns of childhood interaction and the intensity of childhood resentment and appreciation reappear.

Yet this other so like myself is also ineluctably *other*. She, more than any other, serves as the one against whom I define myself. (Research suggests that children are aware of the distinct otherness of siblings well before they have fully separated from the mother.) Likeness and difference, intimacy and otherness—neither can be overcome; that paradox, that tension lies at the very heart of the relationship.

Same-sex siblings seem to be for one another paradoxically both ideal self and what Jung calls shadow. They are engaged in a uniquely reciprocal, mutual process of self-definition. Although daughters create mothers as much as mothers create daughters, the relationship is not symmetrical as the

[illegible]

[illegible] volatile, ambivalent one we will ever know.

[illegible] in many surrogates throughout our lives.

[illegible]

[illegible] there is a sister–sister one.

[illegible]

[illegible] of Her

[illegible] surrender to something larger than ego

[illegible] motif takes him "beyond psychology."[3]

[illegible]

13 MY BROTHER MYSELF

DARYL SHARP

[illegible] did from reading

Jung believes that the primary task for males at mid[illegible] is often learning [illegible] with the [illegible] figure. The apparent [illegible] [illegible] regression back to [illegible] because the means that worked then are [illegible] and the regression [illegible] beyond even early infancy [illegible] the legends [illegible]. The archetypal images and archetypes are awakened and [illegible] spirit world whose existence was never even suspected [illegible]. The [illegible] with the archetypal shadow is like a primordial experience [illegible] with an [illegible] who [illegible] the labor of coming to terms with the unconscious.

Yet Jung's deepest reflections on the inner meaning of brotherhood are [illegible] by the Greek Dioscuri, the twin brothers, [illegible] mortal, the other immortal [illegible] divided [illegible] one another, they are [illegible] separated even in death. In his essay on the rebirth archetype Jung writes:

> We are that pair [illegible] one of whom is mortal and the other immortal and who [illegible] never be made [illegible]. We should [illegible] and [illegible] we are [illegible] the inner friend [illegible] depends [illegible]

Jung sees in the [illegible] representations of friendship between two [illegible] reflection [illegible] that inner friend of the soul into which Nature would like to change us—that other person who we are and yet can never completely become, that larger and greater personality maturing within us, the Self.[2]

As we reflect on this inner same-sex figure who may be either positive or negative [illegible] we [illegible] that [illegible] has much in common with the figure that Otto Rank calls the double. In his early work *The Myth of the Birth of the Hero* as in his later [illegible] study of the [illegible] in myth and literature, Rank explored the importance of the hostile brother motif as a recurrent mythological and literary theme. Often the brothers are twins, and [illegible] one must die [illegible] the other's [illegible]. In his later writings Rank [illegible] consider that [illegible] primarily an inner [illegible] [illegible] represent either the mortal or the immortal self [illegible] may be feared as [illegible] or prized as [illegible] shadow. [illegible] the immortal Self [illegible] inspires fear and love [illegible] conflict between our need for likeness and desire for difference. The double answers to the need for a mirror, a shadow, a reflection [illegible] completely from it.

Rank reminds us that the primitive [illegible] the shadow [illegible] and that the Greek [illegible] aspect of the self which survives in death and [illegible] in dreams [illegible] the [illegible] has withdrawn—was psyche. Thus for Rank the relationship [illegible] inner same-sex [illegible] double [illegible] mine. I was

[illegible] we want."

[illegible] through to Lucerne.

Lucerne [illegible]

[illegible] so . . . well, so *different*.

[illegible] whenever he left the house. And sometimes in it.

"You need a seeing-eye dog," I joked.

"Not as long as you're around," he grinned.

[illegible]

[illegible]

[illegible] the mirror.

[illegible] caped me, I remembered all the details.

[illegible] put it on the wrong burner.

[illegible] burnt himself again.

[illegible] then brought them home.

He had an unusual sense of perception. Whenever I [illegible] he [illegible] down or [illegible] something new to suggest. His memory was terrible at [illegible]; he'd watch plants and new [illegible] though they were usually right. It was like he had a sixth sense, which I was resentful to be used to. My [illegible] was that usually where I saw a thing or a person, Arnold saw its soul.

But problems always arose between us. When he expressed an interest in something, I took him at his word. He never meant what he said, that he would do what he promised he was going to. This was particularly annoying whenever he failed to turn up at a certain time and place. It happened quite often.

"Look," I'd say, "I counted on you being here. I bought the tickets. Where were you?"

"I got waylaid [illegible] something else turned up. I couldn't resist."

"You are unstable. I can't depend on you. You're superficial and you're flighty. Why, you don't have a standpoint at all."

That isn't how Arnold saw it.

"I only express possibilities," he said when for about the tenth time I accused him of being irresponsible, or at least misleading me. "They aren't real until I say them, and when I do they take on some shape. But that doesn't mean I [illegible] follow up on them. Something better might occur to me. I'm not tied to what I say. I can't help it that you take everything so literally."

He went on: "Intentions are like birds flying in my head. They come and they go. I may not go with them. I never know [illegible] to authenticate their flight."

One morning I got up to find yet another pot boiled empty on a hot burner. Arnold struggled out of bed, looking for his glasses.

"Have you seen my razor?" he called.

"God damn it," I shouted, furious, grabbing an oven mitt. "One day you'll burn down the house. We'll both be cinders." Alas, [illegible] scorching our [illegible] into the [illegible] and [illegible] new ones, they had such potential. Too bad one of them was such a [illegible]?

Arnold shuffled into the kitchen as I threw the pot out the door.

"Oh yeah," he said. "You made dinner last night. [illegible] I was even here."

It was true. My face got red. My balloon had been [illegible]. Really, as I knew, it just got bigger.

"I'm sorry," I said meekly. "I forgot."

Arnold clapped his hands and danced around the room [illegible] the burner race. He sang, "As [illegible]," he danced.

I was not until then that I realized Arnold was my shadow. This was a new revelation. It shouldn't have been; we had already established that our perceptions were radically different. But it struck me like a thunderbolt. I said as much to Arnold.

"Never mind," he said. "You're my shadow as well. That's why you drive me up the wall."

We [illegible] I think that [illegible] saved our relationship.

All that was a long time ago. In the intervening years I've become more like Arnold. And he, indeed, more like me. He can be erratic from right now, and he actually learned to crochet. His attention to details is often sharper than mine. He lives alone and has a magnificent garden. He knows the names of all the flowers, in Latin.

Meanwhile, I have dinner parties and sometimes I haunt the bars until dawn. I misplace precious papers. I forget names and telephone numbers. I can no longer find my way around a strange city. I pursue possibilities while things pile up around me. If I didn't have a cleaning lady I'd soon be overwhelmed by dirt.

Such developments are the unexpected consequences of getting to know your shadow and including it in your life. Once this process is underway it's difficult to stop. You can never go back to what you were, but what you lose on the roundabouts you make up on the swings. You lose something of what you've been, but you add a dimension that wasn't there before. Where you were one-sided, you find a balance. You learn to appreciate those who function differently and you develop a new attitude toward yourself.

I see Arnold from time to time. We are still shadow brothers, but now the tables are somewhat turned.

I tell him about my latest escapade. He shakes his head. "You damn gadabout," he says, punching my shoulder.

Arnold describes quiet evenings by the fire with a few intimate friends and says he never wants to travel again. This man, this great oaf, who as I used to know him would be off and running at the drop of a hat. "You're dull and predictable," I remark, cuffing him.

* * * * *

14 · MEETING OUR OPPOSITES IN HUSBANDS AND WIVES

MAGGIE SCARF

It is a fact of marital reality, well known to experts in the field, that those qualities cited by intimate partners as having first attracted them to each other are usually *the same ones that are identified as sources of conflict* later on in the relationship. The "attractive" qualities have, in time, been relabeled; they have become the bad, difficult things about the partner, the aspects of his or her personality and behavior that are viewed as problematical and negative.

The man who was, for example, attracted by the warmth, empathy, and easy sociability of his spouse may at some future point redefine these same attributes as "loudness," "intrusiveness," and a way of relating to others that [illegible] under different names.

[illegible] you think?"

[illegible]

[illegible]

[illegible] things do you think he'd say?"

[illegible]

[illegible] served, and Laura's exactly the opposite."

[illegible] in every way that you can think of. . . ."

[illegible] which are within the intimate partner

[illegible] going on inside the head of the mate.

[illegible]

[illegible] take this, and you take that" fashion

[illegible]

[illegible] space between them

[illegible]

[illegible]

[illegible] sary and wanted—intimate

[illegible]

[illegible]

[illegible]

[illegible] over again.

[illegible]

[illegible]

[illegible]

[illegible]

acted out for her spouse. She is thus, in some sense, "protecting" him from certain aspects of his inner being which he cannot consciously own and acknowledge.

The never angry person can then identify with the intimate partner's expression of the suppressed rage without ever having to take personal responsibility for it—even in terms of being conscious of the fact that he was the angry person in the first place! And, frequently, the feelings of anger which were so firmly repudiated within the self are just as firmly embraced in the mate. The never angry individual in a projective identification situation is often horrified by his spouse's hot-tempered, impulsive, uncontrolled expressions and behavior.

In a similar way, the never sad person may see his or her own depressed moods only as they exist in the partner, who can, in such a circumstance, be understood to be the person carrying the sadness and despair for them both.

Projections tend, generally speaking, to be *exchanges*—trades, so to speak, of denied parts of the self which both members of the couple have agreed to make. Then each one sees, in the partner, what cannot be perceived in the self—and struggles, ceaselessly, to change it.

• • • • • • •

15 · SHADOW DANCING IN THE MARRIAGE ZONE

MICHAEL VENTURA

Jan and I went straight from fling into marriage. We decided to marry within ten days of meeting each other. This saved us the relationship period of getting to not-know each other, which usually and sadly consists of people trying out their various selves on one another, compulsively and/or intentionally testing for commitment. That's necessary for one stage of life, but like many people our age we had each done that many times. We decided. This time no tests. Dance to the music.

Marry it.

Were we marrying each other or marrying the impulse? *Good question.* A question that can only be answered after it's too late. Fine. For love is nothing if it's not faith. Nothing.

When Brendan was born, almost nine years before Jan and I met, Jan had sent out announcements with the old blues refrain

Baby I learned to love you
Honey 'fore I called
Baby 'fore I called your name

[illegible]

[illegible]

Come on over
We ain't fakin'
Whole lotta shakin' goin' on

[illegible] ing past.

[illegible] their lives.

[illegible]

[illegible]

[illegible]

[illegible] with a vengeance

[illegible] for I am in my horror

One of my several, my insistent, horrors

[illegible] bleed and call that love

[illegible] yourself faced with bricks instead of a door

[illegible] good and harrowing reasons

[illegible]

[illegible]

[illegible] when it's done

[illegible] someone else

[illegible]

[illegible] drinking, eat too much Häagen-Dazs,

* * *

The minute I heard my first love story
I started looking for you, not knowing
how blind that was.
Lovers don't finally meet somewhere.
They're in each other all along.

RUMI

* * *

Perhaps all the dragons of our lives
are princesses who are only waiting to
see us once, beautiful and brave
Perhaps everything terrible is in
its deepest being something
that needs our love

RAINER MARIA RILKE

PART 4

· · · · · · ·

THE DISOWNED BODY: ILLNESS, HEALTH, AND SEXUALITY

To talk of the body as more than the shadow is to relinquish the pessimism of the twentieth century and take heart, once more affirming the living being of man.

JOHN P. CONGER

The human devil resides in the pit of the belly. Carnal pleasure is the main temptation the devil uses to lure the ego into the abyss of hell. Against this catastrophe the terrified ego strives to maintain control of the body at all costs. Consciousness, associated with the ego, becomes opposed to the unconscious or the body as the representative of the dark forces.

ALEXANDER LOWEN

[A male shadow figure] the Wild Man encourages a trust to what is below: the lower half of our body, our genitals, our legs and ankles, our inadequacies, the soles of our feet, the animal ancestors, the Earth itself, the treasures in the Earth, the dead lying buried there, the stubborn richness to which we descend. "Water prefers low places," says the *Tao Te Ching*, which is a true Wild Man book.

ROBERT BLY

INTRODUCTION

* * * * *

[illegible] machine without a soul

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] into the higher realms."

[illegible]

[illegible] read by those who know the language.

[illegible] act as a primary tool of shadow-work.

[illegible]

[illegible]

[illegible]

[illegible] shadows take on substance.[2]

[illegible]

[illegible] tors would add.

* * *

16 · THE BODY AS SHADOW

JOHN P. CONGER

[illegible] body might stand as the shadow

> [illegible] a thing.

[illegible] unavailable

[illegible] more detached, more metaphoric.

[illegible] Reich wrote:

> [illegible] the emotions.[4]

[illegible]

> [illegible]

[illegible]

[illegible]

[illegible]

only in therapy. His three-layer model does not acknowledge a value in the secondary layer, which appears virtually impossible to dissolve completely. These days, it is generally acknowledged among practitioners that everyone needs some armor as protection. Therapy seeks not only to dissolve armor but to introduce flexibility and conscious choice to what had been a rigid, unconscious, defense structure.

While the biological concept of armor has an appropriate specificity in its application to the energetic work with the body, the shadow as the functional equivalent on the psychic level enjoys a range of meaning appropriate to its psychological function. The shadow contains power that has been disowned. The shadow is not to be totally dissolved. Nor can it be successfully disowned. The shadow must be related to and integrated even as we acknowledge that some deep core of shadow will never be tamed. The shadow and the diable contain not only the dross of our conscious life but our primitive, undifferentiated life force, a promise of the future, whose presence enhances our awareness and strengthens us through the tension of opposites.

* * *

17 · ANATOMY OF EVIL

JOHN C. PIERRAKOS

Let us explore the concept of evil by approaching it from its opposite—the good. In health, which is the good or the truth of life, the reality of the human being, energy and consciousness are very much unified. Man feels this unity. Recently, a musician who came for consultation said that when he plays from his inner being, the movements of his organism also flow out spontaneously, it is they that are playing the instrument. They come free, they coordinate, they create beautiful sounds. When man is in a healthy state, his life is a constant creative process. He is inundated by feelings of love, of oneness with other human beings. The oneness is the awareness that he is not different from others. He wants to help them; he identifies with them; he senses that anything that is happening to them is happening to himself. A healthy person has a positive direction in his life. He wills his life in a positive direction, and he is successful—in business, in his thinking, in his feeling of contentment with himself. In that state there is little or no sickness and no evil.

In the diseased state, the first characteristic is that reality is distorted—the reality of the body, the reality of the emotions, and the reality of the true nature of other people and their actions. Evil, then, is a distortion of facts that in themselves are natural. Because the sick person does not perceive his own distortions, he feels that the ills in his life and functioning come from the

[illegible]

brutality and cruelty, fear and terror

[illegible]

[illegible] man manifestation there is.

[illegible]

[illegible]

[illegible] ing but of organizational thinking.

[illegible]

negative and destructive, [illegible] and generous, ever [illegible]. Normal[illegible] [illegible] of his conscious behavior the [illegible], and for the unconscious propulsion he is not accountable.

Evil [illegible] is a far deeper thing than the moral codes conceive of it. Life is dynamic, pulsating, energy and consciousness manifested in many ways, and there is no evil as such unless there is resistance to it. The resistance is the manifestation of what is called evil. Energy and consciousness in distortion create evil.

* * * * *

18 · THE LIGHT OF HEALTH, THE SHADOW OF ILLNESS

LARRY DOSSEY

The poet Gary Snyder once remarked that only those persons who are capable of giving up the planet Earth are fit to work for its ecological survival. With this comment he [illegible] a perspective that is frequently forgotten: There is an intrinsic relatedness between opposites, even the extremes of planetary death and survival.

The same unifying power undergirds the extremes of health and illness. There is a deep reciprocity at work, an inseverable linkage between the ugliness of illness and the splendor of health. It seems odd to even suggest that such a relationship exists in view of the common attitude that illness is to be exterminated, that it is the harbinger of death, a precursor of personal extinction. Yet these connections between opposites will not die. They remain in our bones and blood. They are part of our [illegible] wisdom, and they still survive intact in many cultures on Earth. Even in our own society we have scarcely driven them out in spite of the presidential wars on various diseases and a medical technology that promises eventual eradication of the major diseases of the day.

We have forgotten how to think about illness. Indeed, we try mightily not to think about it at all, repressing it out of our minds until it strikes. [illegible] example [illegible] we contract an illness of some sort [illegible] we are [illegible] to think healthy, which [illegible] [illegible] about illness. We eschew sickness, and we dread attending funerals of deceased friends or trips to the hospital to visit those who are ill, or even visits to the dentist [illegible] annual physical [illegible] performed by [illegible] gynecologist.

Yet we cannot not think about illness. There are constant reminders of [illegible] the form of [illegible] we experience [illegible] illness [illegible]

[illegible] confrontation with disease.

[illegible] lness and death in favor of health.

[illegible]

[illegible]

[illegible] strokes.

[illegible] of health

[illegible]

[illegible]

[illegible]

[illegible] the potential of the modern age

[illegible]

* * *

19 · ILLNESS AS DESCENT INTO THE BODY

ALFRED J. ZIEGLER

M[illegible]

[illegible] to be hybrid.

[illegible]

[illegible]

[illegible] sclerosis

[illegible]

[illegible]

[illegible]

conclusion

[illegible]

[illegible]

of physical well-being

[illegible]

the dung of pre-morbidity

[illegible] health.

[illegible] origin.

[illegible] a cold.

[illegible]

the [illegible] there is a character that [illegible] bodies [illegible] plants [illegible] bodies. When [illegible] here [illegible] and [illegible] process [illegible] instance [illegible] be surprised to see it appear as a pain[illegible] abdominal rheumatism.

20 · THE DEMONIC SIDE OF SEXUALITY

ADOLF GUGGENBÜHL-CRAIG

One of the great tasks of the individuation process is to experience the dark, destructive side. This can occur through the medium of sexuality, which can be one of many possible places for this experience. This certainly does not mean that one must [illegible] the Marquis de Sade or that one should enact such fantasies. It means rather that fantasies of such a kind can be understood as the symbolic expression of an individuation process which is [illegible] the sexual Gods.

I once treated a masochistic woman, a self-flagellator, whom I tried to help to normalize herself. I even had some success: her masochistic activities stopped, and she suppressed her masochistic fantasies. However she began to suffer from an inexplicable headache that caused her great problems in her profession [illegible] a sort of visionary experience. She was a black American woman and [illegible] such images were [illegible] Moses appeared to her and instructed her to [illegible] if she did not [illegible] her. On the basis of this [illegible] part of the [illegible] Christians, which [illegible] her masochism [illegible] the world. She [illegible] masochistic fantasies as she did so; the headaches disappeared and her psychological development proceeded very well. This example is [illegible] as an illustration, not as a recommendation.

The [illegible] sadism [illegible] has [illegible] of psychologists. How [illegible] pleasure and pain [illegible]? Masochism [illegible] for many psychologists and psychoanalysts. [illegible] masochists [illegible] in great detail and [illegible] that [illegible] part [illegible]

[illegible]

[illegible] greatest opposites of our existence.

[illegible]

[illegible] ducible destructiveness in human beings.

[illegible] with a mouse

[illegible] thing whose reactions are played with.

[illegible]

[illegible]

[illegible]

[illegible] tributed to such childhood experiences.

[illegible] than they restrict us.

[illegible]

[illegible] sexuality.

[illegible]

[illegible]

sexuality as they would a good meal. The "glass of water theory"—sexual experience as the quenching of thirst—is frequently advocated but seldom experienced by people over a long period of time.

What does it mean for psychology that sexuality always has something sinister about it, even today when we believe that we have liberated ourselves from this attitude? The sinister is always the unintelligible, the impressive, the numinous. Wherever something divine appears, we begin to experience fear. The individuation process, which has a strongly religious character, is experienced as numinous in many respects. Everything that has to do with salvation possesses, among other things, a sinister, unfamiliar character. It always includes the superhuman.

The demonization of sexuality is perhaps understandable given its individuation character. It is not simply a harmless biological activity, but rather a symbol for something that relates to the meaning of our lives, to our striving and longing for the divine.

Sexuality offers us symbols for all aspects of individuation. The encounter with the parental figures is experienced in the incest drama. The confrontation with the shadow leads to the destructive sado-masochistic components of the erotic. The encounter with one's own soul, with the anima and animus, with the feminine and the masculine, can have a sexual form. Self-love and love for others is experienced bodily in sexuality, whether via fantasies or activities. Nowhere is the union of all the opposites, the *unio mystica*, the *mysterium coniunctionis*, more impressively expressed than in the language of eroticism.

• • • • • • •

All Bibles or sacred codes have been the causes of the following Errors.
1 *That Man has two real existing principles Viz: a Body & a Soul.*
2 *That Energy, call'd Evil, is alone from the Body, & that Reason, call'd Good, is alone from the Soul.*
3 *That God will torment Man in Eternity for following his Energies.*

But the following Contraries to these are True
Man has no Body distinct from his Soul for that call'd Body is a portion of Soul discern'd by the five Senses, the chief inlets of Soul in this age.
2 *Energy is the only life and is from the Body and Reason is the bound or outward circumference of Energy.*
3 *Energy is Eternal Delight.*

WILLIAM BLAKE

PART 5

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THE SHADOW OF ACHIEVEMENT: THE DARK SIDE OF WORK AND PROGRESS

The love of money is the root of all evil.

1 TIMOTHY 6:10

I am not on this planet to get something done. . . . The things we accomplish are expressions of our purpose.

PAUL WILLIAMS

Progress is our most important product.

ADVERTISING SLOGAN

Our tendency is to exalt the bright side of industry over the dark side of nature or to exalt the bright side of nature over the dark side of industry. In reality we need to compare bright with bright and dark with dark.

THOMAS BERRY

INTRODUCTION

[illegible]

[illegible]

[illegible] styles among all ranks of American workers.

[illegible] year turnover in executives.

[illegible]

[illegible]

[illegible]

[illegible] whose symptoms we see around us today.

[illegible] and unlimited technological progress.

[illegible] perfectly efficient chickens."

[illegible] bottom line.

[illegible]

[illegible]

[illegible]

In her book *When Technology Wounds*, writer Chellis Glendinning tells the stories of people with technology-induced illnesses, disclosing the previously invisible dangers of advances such as computers, fluorescent lights, birth control pills, asbestos, and pesticides. In this excerpt she questions the idea of progress as unchecked technological development and urges us to look at its human costs.

Finally, Peter Bishop, an Australian teacher, closes this section with a vision of one earth and its shadow side—one death. His piece, originally published in the Jungian journal *Spring*, is an ode to the earth's wilderness as a victim of our unrelenting progress.

It seems that even our achievements, both personal and collective, have their dark sides. And progress, unchecked and unexamined, leaves chaos in its wake.

* * *

21 · MEETING THE SHADOW AT WORK

BRUCE SHACKLETON

What stops us from achieving all that we consciously believe we seek to achieve? What is the nature of that side of us that sabotages our efforts, trips us up as we pursue our hopes and aspirations, and does not want to be exposed to the light of success? How do our workplace organizations contribute to undermining the achievement of our goals, rather than to helping us meet them?

Although it is less recognized as a key factor in shadow-making than the family, the school, or the church, the workplace influences us greatly to behave in certain ways in order to fit in, adapt, and succeed. All of us attempt to please our bosses, colleagues, and customers at work, often stuffing our unpleasing parts—our aggression, greed, competitiveness, or outspoken opinions—into the deeper recesses of our private selves. For many, psychological and spiritual compromise comes about when we throw so much of ourselves into the shadow that we find we have "sold our soul to the company store."

Of course, we need the shadow, in which we can stash our negative and destructive drives, even our weaknesses and inferior abilities. But the danger arises when we push too much of ourselves away too deeply. If an individual's work shadow becomes impermeable, inflexible, and dense, it can become destructive and take on a life of its own.

POWER AND COMPETENCE AS SHADOW

When I met Harold, a middle-aged man who had had aspirations ten years earlier of reaching the top, he was vice-president of finance in a small high-technology company. During his career in larger organizations he had been moderately successful. But in his early forties he entered psychotherapy with me because he felt depressed, without motivation, and saw no point in pursuing greater success. He was resigned, settling for this smaller company in a position that did not test his abilities, and spent a great deal of time thinking about retirement.

Harold had suffered a sense of inadequacy from his family, a classic case of low self-esteem. In his earlier work environments he had had difficulty dealing with authority because he did not really feel he was on equal footing with others.

Harold's current boss, a hard-driving man, was often arrogant and at times overbearing, running the company with a top-down management style. He did not allow open disagreement and was critical with his employees occasionally. To the CEO's aggressiveness, Harold responded with an accommodating and often anxious willingness to be subordinate. He had found a boss onto whom he could project his shadowy feelings of power, arrogance, and competence, and around whom he felt at ease and insecure, reinforcing his family's image of him.

For a while it was a perfect fit. Harold put on a good front of getting the job done, but did nothing more. He was accepted for his abilities as well as for supporting the status quo. But beneath this facade of roles Harold was withholding his creative energy and enthusiasm, thereby avoiding any confrontation that might bring risk, and also avoiding his own competence to move his career ahead. Harold was aware only of vague feelings of restlessness and dissatisfaction.

Soon the dam began to leak. Although he was generally an ethical and religious man, Harold began to resort to petty embezzlement and passive-aggressive behavior in an unconscious attempt to discharge his sense of anger, frustration, and resentment. His behavior shocked him—it did not fit his good citizen self-image—and ultimately forced him to look more deeply into the personal costs of his workstyle.

WORKAHOLISM AND THE SHADOW OF ORGANIZATIONS

We also witness the shadow in the workplace when people put aside their personal needs for leisure, intimacy, and family, becoming around-the-clock achievement machines. This addictive behavior inevitably leads to a highly unbalanced and compulsive lifestyle.

Like most addictions, workaholism may be rooted in family patterns. In some homes, boys and girls are given support only for their performance, and their sense of worth becomes rooted entirely in achieving. In other homes, a workaholic parent passes on the pattern to a child, who inherits it like eye color. In others, the nature of an underachieving parent goads a child into the drive for success, also becoming a carrier of the parent's shadow self.

If the workaholic happens to belong to an addictive organization, in

[illegible]

[illegible] nancial and personnel achievements.

[illegible]

[illegible]

[illegible]

[illegible] of others at home as well as at work.

[illegible]

* * *

22 · THE DARK SIDE OF SUCCESS

JOHN R. O'NEILL

I [illegible]

now carrying the shadow itself is not an easy gift. People and organizations seem to enjoy a period of shining success that later tarnishes. The success seems to arrive with a built-in anxiety: Will it last? How can I get even more? Do I deserve it? What if I lose it? For this reason, it changes quickly from elation to worry, from joy to chronic fatigue, depression, or a crisis of personal meaning.

How does this change occur? During periods of success we become inflated and eventually suffer hubris, a great arrogance that is fueling contempt and feed the shadow. We stop listening and observing ourselves, become identified with the frantic antics of ego; we fail at our deep-learning tasks, and our true identities become distorted, twisted, even lost altogether.

Consider the case of James, a Wall Street darling in the 1980s, who has come to hate his highly successful business. He sells it and collects $ [illegible] million. Three months later he makes an appointment with me. He enters my office looking tanned and relaxed, his blond hair bleached and a little longer than usual. With some animation he tells me about his recent yacht sailing, his ski trips, and his new ranch. I wonder why he has sought counseling.

Toward the end of our session he says quite casually, "I don't have a single person to talk to anymore." [illegible] I try not to look startled about this revelation. I ask how this is possible. His response includes tales of betrayal, family fights, an impending divorce, fear of public reprisal if he talks to the wrong person, and dark nights of fitful sleep.

The substance of what James had stuffed away is similar to many people's shadows:

- Those parts of him that did not meet the ego ideals of his time. In a macho era, he had dropped his receptive, feminine aspects; in a materialistic era, he had cast aside his spiritual feelings.
- Those parts of him that were considered unworthy by his parents or others whose approval he sought had been banished but were still very much alive.
- Those dreams or ambitions that were considered too silly or impractical were dumped with the silent promise "Maybe someday."

More of him was hidden than visible. This vital emotional material controls our life's direction, energy level, and biographical destiny. If we continue to stuff such pieces of ourselves into the darkness, we will inevitably pay with the coin of our soul.

On the other hand, people who know how to mine their shadow's rich potential and use it for future successes are successful winners. They may be called deep winners. Winston Churchill, Eleanor Roosevelt, Florence Nightingale, Thomas Jefferson, and Abraham Lincoln are historical figures who learned from their disappointments, made use of their pain, and went on to attain their success. They knew how to fight hubris.

Frequently I am asked by leaders how this [illegible] of growing [illegible] organizations. I suggest [illegible] changing [illegible] individual and organizational [illegible] reach [illegible] success [illegible] success is the breeding ground for inflation and corrupts [illegible] and [illegible] greed.

Here is a quick checklist for spotting [illegible]:

Looking in the mirror [illegible]. When we find that we have begun to take on [illegible] self-inflation, such as [illegible] we can make [illegible] assessments of others [illegible] we are seeing the shadow's face.

Killing the messenger. When we dismiss [illegible] as cranky, slow-witted, jealous, unable to grasp the big picture, we are on the way to suffering in the future. If as leaders we see ourselves pulling out [illegible] instead [illegible] we have begun to kill the messengers.

- *Needing to command the performance.* When hubris is present, the ego begins to assert itself in power-flexing demonstrations, such as insisting [illegible] social forms, seating arrangements, and protecting turf. Needing to see our importance constantly acknowledged by others is a sign of denied insecurity.
- *Living on higher moral ground.* When a person or group [illegible] path of righteousness, those who think differently may be labeled as wrong, evil, or an enemy. This may temporarily relieve the tension between good and bad, but it's actually hubris operating under the guise of goodness.

When hubris is operating, we stop learning. Our swollen egos screen the shadow, which threatens to pull us down by its dark and stealthy [illegible]. But once we know it's there, it can be helpful to remember that new learning is contained within the very situation that the shadow holds. The ego is only prancing because the shadow is [illegible] we can find a way to let go of the ego needs, roles, symbols, and righteous behavior, then we can enter the chaos of new learning and begin to discover once again new parts of ourselves.

In this way, every present success can be seen to contain a shadow that can become devastating. In order to discover and secure future success, we must nibble away at the shadow each day. For this we all need to [illegible] renewal, and we will need [illegible] mentors, and [illegible].

Success sustainers know how to do this work. As author John Gardner said some years ago, "Remember that what you are climbing [illegible] and there are other mountains. Keep an eye on the next peak. Use the valley between to renew yourself."

23 · QUACKS, CHARLATANS, AND FALSE PROPHETS

ADOLF GUGGENBÜHL-CRAIG

[illegible] as holy."

[illegible] is the bright, light aspect of his work.

[illegible] to the Oath and work only for themselves

[illegible]

[illegible]

better than he really is.

[illegible]

treatment

[illegible]

[illegible] make a statistically valid investigation?

[illegible]

[illegible] position similar to that of the clergy

[illegible] Are they all deceived? Are they all blind?

[illegible] doubts and never admits their existence?

[illegible] life and death than our fellow men

[illegible] surely obvious and well understood

[illegible] longer threatened by it

[illegible] ing, ever and anew, into one's shadow

[illegible]

therapist's professional shadow [illegible] the quack and the false prophet [illegible] consciousness the opposite; in other words, that everything the analyst consciously strives for. We are faced here with the paradox that unconsciousness is a greater threat to the analyst than to the non-analyst.

I have heard that the British Navy before the First World War did not teach its sailors to swim, [illegible] that non-swimmers are far less likely [illegible] swimmers [illegible] take great pains to keep away from the water. The analyst is a swimmer in this sense, equating water with the unconscious.

An honest analyst will realize with horror from time to time that in his daily work he has been acting [illegible] like a [illegible] quack and false prophet.

The following is a brief description of the way the psychotherapist shadow operates. The shadow makes itself felt in treating only wealthy people who pay well or else are well-known personalities who would add to its prestige. It then diagnoses [illegible] dangerous tendencies toward psychosis. [illegible] psychosis [illegible] raised [illegible] direction. The danger of imminent psychotic collapse is exaggerated in order that the shadow might look like a savior. [illegible] treatment the patient, rather than being confronted with his problems, is flattered and spoiled. His worst character traits are [illegible] remarkable [illegible] women are [illegible] because they manifest the [illegible] archetype [illegible] introversion [illegible] mother is understood to be [illegible] lost [illegible] between a patient and his father the shadow [illegible] I recently realized that [illegible] analysts can [illegible] friends and [illegible] people whose threatening qualities disappear to the exact degree that the patient gets stronger.

Any sort of remission is at first [illegible] own strength or at the least [illegible] powers awakened by himself. [illegible] determine [illegible] the condition is due to the patient's [illegible] the way the analyst shows him.

The analyst [illegible] the shadow [illegible] more and more vicariously through his patients. [illegible] his power [illegible] relationships, love affairs and sexual adventures become his experiences. [illegible] his own life altogether. His patients [illegible] everything [illegible] The patients [illegible] and suffer for him. Perhaps he lives [illegible] as he says [illegible] decently, as we earn and deserve.

The shadow [illegible] transference [illegible] resistance. We are jealous, for example, of the patient's husband [illegible] himself.

[illegible] problems.

[illegible] covery of the Self.

[illegible] the scenes of world events.

[illegible] respect to our shadow.

[illegible] avoid will be constellated.

[illegible]

people as possible, the man of God becomes a hypocrite and a false prophet because he is so eager to increase [illegible] among his fellow men. Thus too, the psychotherapist becomes a charlatan, a false prophet and a quack although he works night and day at becoming ever more conscious.

• • • • • • •

24 · USING OUR FLAWS AND FAULTS

MARSHA SINETAR

People who function effectively in their work know their limits. They use them in the service of themselves, managing to integrate these limitations into the way they work best. Rightly, they have discovered that somehow they must attend to their own physical and psychological makeup, emotional tendencies and concentration patterns, and that these are good ingredients in getting a job done. In fact, a person's work [illegible] complex of attributes that has meaning beyond any one task or set of tasks at hand—even the individual's. This complex is the essence of one's expressive style.

A friend of mine is a habitual wanderer. By nature restless, he thinks best when strolling around. Because he has come to accept this about himself, others have too. After many years of working with him, colleagues now expect him to walk the halls. Of course, his superior thinking has made millions of dollars for his company, and he has earned the right to stroll as much as he wishes.

Another person, a scientist, prefers to work in isolation in a company that values an open-door policy. She regularly closes her door at work, even though at first she was severely criticized for doing so. Sharply aware of how she needed to work in order to produce quality results, she stuck to her favored work style. Others eventually came to accept it.

All of these people have adopted a way of working that harmonizes antagonistic tendencies. The first [illegible] concentrate with the need to walk around, and the [illegible] the desire to fit into a corporation with the need to act on a personal working style.

"Use your faults," was the motto of French songstress E[illegible] that. Perhaps this matter of understanding and using our [illegible] and [illegible] is [illegible]. I am not sure whether the traits I'm discussing here are limitations, but certainly they can seem to be when measured against the behavior stereotypes that others have of [illegible] ways of being.

For instance, a writer friend of mine once called her [illegible] laziness. Each time she realized [illegible] years ago that part of her creative process encompassed a period of [illegible] a [illegible] or idea incubation. This seems uncharacteristic even [illegible] when looked at on the surface [illegible] compared [illegible] proje[illegible]

[illegible] duce yet another chapter or article

[illegible] scribed it this way

> [illegible] dividual."

[illegible] potential value of our "bad habits."

- [illegible] attempt to conform and be more like others?

- Do you have personality traits which you, like my writer friend and myself, initially struggled against, thought were wrong and tried to change or hide?
- Have you stopped trying to achieve something in some emotionally significant areas of life because you were once told these weren't important enough to warrant attention?
- Is there a time-out activity (like sleeping, watching TV, fishing, listening to music, daydreaming, etc.) that gives your work efforts renewed vigor but which you feel you shouldn't do?

If we can examine ourselves as constructed to express a total creative statement with our life, then our habits, daydreams, fantasy life, vagaries, the oddities of our personality can also be understood and used in the service of this statement. It is not only our words, works and relationships which say something about us as individuals. It is what we are that makes a statement. As such, the controversial aspects of our personalities may be adding a needed counterpoint or impetus that energizes our movement toward selfhood and the life/creative statement of our very selves.

* * *

25 WHEN TECHNOLOGY WOUNDS

CHELLIS GLENDINNING

We live in a world of increasing numbers of health-threatening technologies and increasing numbers of people made sick by technology. Today's development and use of technology pose danger not only to individual people, but to life itself: to the essence and survival of the earth's waters and soil and air, to your life and mine.

The historian Lewis Mumford calls these times the Age of Progress, in which "the myth of the machine" has so captured the modern mind that no human sacrifice seems too great. With the invention of the telephone, television, missiles, nuclear weapons, supercomputers, fiber optics, and superconductivity, the social system we inhabit has repeatedly favored technologies that usher us further and further away from the communal, nature-bound roots that for millennia honored life and interrelationship in human culture. In their place, the values fueling our modern concept of "progress" as unchecked technological development have become the moral imperative of the modern age—*and its curse.*

At this ominous moment in history, then, meeting and befriending the survivors of health-threatening technologies can serve to awaken us to a

[illegible]

[illegible]

[illegible]

[illegible]

the stuff if he knew it was killing us

[illegible]

consumer: *an unchosen fate*

[illegible]

innocence

[illegible]

that our neighbors, family members, and even we ourselves may be suffering from technology-induced illness. We have technology taboos to protect us from this perception: agreed-upon rules and unconscious restrictions we learn through socialization and that speak to our deep need to avoid certain experiences. There is a taboo against challenging our technology; there is a taboo against questioning the distortions that pervade our technology; and there is a taboo against confessing harm by technology.

The sociologist Jacques Ellul suggests how such a system of taboos functions. In his *Propaganda: The Formation of Men's Attitudes*, Ellul sees the development of public perception as more than indoctrination foisted upon the population by a cabal of self-serving officials and executives. He sees it as a system, a partnership, with all sectors of the population involved.

What we have in modern society is a set of technology taboos that directly benefit, at least in the short run, the creators and disseminators of technologies. What we have are taboos that indirectly satisfy the psychic needs of the general population with their promise of "the good life," glamour, and progress.

* * * * * *

26 · WILDERNESS AS A VICTIM OF PROGRESS

PETER BISHOP

The 1960s saw the first photographs of the Earth as a planet, and in 1968 it was revealed to its inhabitants by a direct television broadcast from an orbiting spacecraft. Concerning this, Metzner writes:

> The first photographs of the whole earth returned from space signaled the beginning of a new cycle of consciousness: there she hung, like a blue-green jewel on the velvet black of deep-space, laced with sparkling atmospheric veils—our spaceship, our mother, our planet. The world is one. We are all together now.

The abrupt creation of this idealized image of wholeness, the "Whole-Earth" fantasy, is an event unique to the industrial cultures. It is a complex holistic image of the Earth: physical, cultural, spiritual, its history and its future. "Spaceship Earth," "Earth Island," "Global Village," "the Earth as a cell," "Whole-Earth," "the Mandala Earth"—all portray the Earth as a discrete evolutionary unit, and an immense positive drama. But the confidence, exuberance and sense of rightness inspired by this inaugural event have obscured its imaginative paradox. By what routes did the Whole-Earth image acquire its [illegible] imagining.

ECOLOGY AND THE DREAD OF INSECTS

[illegible]

[illegible]

[illegible] telligence in the complexes.[8]

[illegible] unity, summons dreams of insects.

[illegible]

[illegible] human species."[11]

[illegible] net-work" summons up such fears.

[illegible]

AN IMMENSE LOSS

[illegible] tastes of loss are unprecedented

> [illegible] the reality of extinction.[1]

[illegible] species, to see it psychologically.

[illegible] cated by Prince Albert with the words

> [illegible] points—the realization of the unity of mankind.[15]

[illegible]

[illegible] things, the *Anima Mundi*.[16]

WILDERNESS AND THE LOSS OF BEAUTY

[illegible]

[illegible]

[illegible] abstraction

[illegible]

[illegible] wilderness were biased and wrong.[22]

[illegible]

[illegible] wilderness areas [illegible] wilderness experience [illegible] of the wealthy [illegible] of a new dogma.

[illegible] of salvation [illegible] therapeutic milieu of the twentieth century.

VICTIM OF THE SHADOWS?

[illegible] planetary [illegible] Western [illegible] were [illegible] From [illegible] expanse of time and space. [illegible]

[illegible] Mary Douglas [illegible]

[illegible]

our shoulders for quite a while. The important question [illegible] dem[illegible] [illegible] that a crisis is at hand [illegible] microchip [illegible] early warning [illegible] labor. The basic issue is whether we can bear the [illegible]ved [illegible] our own nightmares. As these become less easily dismissed from our daily life, they congeal into an image of darkness that is just as exemplary, dense and coherent as that of the holistic Earth.

A FRAGMENTED ECOLOGY

Bachelard wryly remarks: "And so we demonstrate to the child that the earth is round, that it revolves around the sun. And the poor dreaming child has to listen to all that! What a release for your reverie when you [illegible] go back up [illegible] [illegible]!" A speech [illegible] fragmented imagining in no way underestimates the threat to the planet nor does it reveal any less concern about the environment. Certainly the image of a holistic Earth points to the urgent need for imaginative vessels to hold, soak and digest the fantasies of our time. But fragmentation is also here. The questions posed by a global imaginative are in themselves *intriguing*. I [illegible] consider [illegible] fragment [illegible] comfort one might take in a premature holism. As we have seen, there is an inherent shadow of destruction in idealistic holism. We need to discern that these shadows of the holistic earth, for this image was born simultaneously with one of its own doom. Bachelard writes of "the dark murmur that rises from the abyss beneath us and that draws us with uncanny fascination.... These murmurings are the world calling [illegible] reestablishing itself as a [illegible] reality."

* * *

The story about the three masons [illegible] about our work makes:

> *You know the story of the three brick masons? When the first man was asked what he was doing, he [illegible] "I'm laying brick." The second man replied, "I'm building a wall." But the third man said enthusiastically and with obvious pride, "I'm building a cathedral."*

PART 6

MEETING DARKNESS ON THE PATH: THE HIDDEN SIDES OF RELIGION AND SPIRITUALITY

A disciple asked a learned Rabbi why it is that God used to speak directly to his people, yet he never does so today. The wise man replied, "Man cannot bend low enough now to hear what God says.

JEWISH PROVERB

It belongs to the depth of the religious spirit to have felt forsaken, even by God.

ALFRED NORTH WHITEHEAD

Behind the repressed darkness and the personal shadow—that which has been and is rotting and that which is not yet and is germinating—is the archetypal darkness, the principle of non-being, which has been named and described as the Devil, as Evil, as Original Sin, as Death, as Nothingness.

JAMES HILLMAN

A spiritual life can't save you from shadow suffering.

SUZANNE WAGNER

INTRODUCTION

[illegible] you got to serve somebody

[illegible]

[illegible] Devil who contains only shadow.

[illegible] extricably linked by their very nature

[illegible] understand a god sees it as a devil

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] with his teacher psychologically.

> [illegible]

[illegible]

[illegible] manity rather than transcend it.

[illegible]

[illegible] next step on our journey.

In the opening [illegible], Brother David Steindl-Rast [illegible] Christ [illegible] provide [illegible] integrate the shadow. He contrasts the [illegible] between light and darkness [illegible] interpretation of Christianity.

[illegible] phores [illegible] with personal [illegible]. He [illegible] several stages of practice [illegible] offers suggestions for the [illegible].

In an article published in [illegible] *Common Boundary* magazine [illegible] ghost communities resulting from [illegible] exposés [illegible] struggles [illegible] teachers and [illegible]. This [illegible] exposé [illegible] readers and [illegible] and arouse many more.

As a [illegible] explanation [illegible] these recent events [illegible] Feuerstein wrote a piece [illegible] to explain what happens to the [illegible] shadow [illegible] development of consciousness [illegible] path [illegible] enlightenment. Perhaps our understanding [illegible] phenomenon [illegible] as the disappearance of shadow has been [illegible], he suggests, [illegible] perhaps a phantom shadow remains, much like the phantom [illegible].

W. Brugh Joy [illegible] trained healer [illegible] spiritual growth [illegible] *Avalanche* [illegible] experience [illegible] frightening [illegible] become a scapegoat for people's anger [illegible].

[illegible] describes [illegible] purpose [illegible] the shadow [illegible]. And Sallie Nichols [illegible] of the Devil in the Tarot.

Finally, John Babbs gives a personal [illegible] new age [illegible] worldview that robs us of the depths.

* * * * *

27 · THE SHADOW IN CHRISTIANITY

BROTHER DAVID STEINDL-RAST

I [illegible]

[illegible]
that way, we get into all sorts of traps.

[illegible]
happened.

[illegible]

[illegible]

[illegible]
it. That's the great challenge we face.

28 · MEETING THE DARK SIDE IN SPIRITUAL PRACTICE

WILLIAM CARL EICHMAN

[illegible] of life

[illegible] never been more difficult

[illegible] description

[illegible] a necessity for the practitioner

[illegible]

[illegible] others [illegible]

[illegible] than a superstitious mystic

[illegible] death as well as life—is the universal constant

[illegible]

[illegible]

can be of benefit when used in the right time and right place. The energy of the dark side can thus be freely released and expressed and this can be done ceremonially, using art or ritual, to prevent an excess flow of painful energy from harming family and friends.

In the final stages of practice, the biological, cultural, and personal dark sides have become integrated into the psyche where they function smoothly, fulfilling their dark side purposes. At this stage the cosmic dark side rises up like a black mountain in the way. Death returns, the lightness of society returns, and the person already returns, all dancing like puppets on strings of [illegible] meaninglessness, suffering, and endless despair at the impersonal nature of the cosmos. In the face of visions of billions of years, nothing that we mystics do matters. There is no answer that we can comprehend, no purpose of life that we can understand. Faced with this helplessness, the practitioner is left with no option but surrender—"Giving up to Chaos." At this point we're each on our own, and it is not very comforting to know that the books say we'll live through it.

Light is infinite; the dark is infinite. There may never be an end to the struggle with darkness. This does not depress the true practitioner. To struggle with darkness is the same as to strive for light. Both darkness and light are illusions; what lies underneath them both is nothing but Being, Bliss, and Consciousness. This should never be forgotten.

* * *

29 · ENCOUNTERING THE SHADOW IN BUDDHIST AMERICA

KATY BUTLER

One summer afternoon in 1983, a friend of mine stood on a street in Boulder, Colorado—under a bright blue Rocky Mountain sky—holding a bottle of sake. The wine, a gesture of gratitude, was a gift for Vajra Regent Osel Tendzin—"Radiant Holder of the Teachings," second-in-command of Vajradhatu, the largest branch of Tibetan Buddhism in the United States.

Moments later, my friend entered an elegant, minimally furnished office nearby. Tendzin—the former Thomas Rich of Passaic, New Jersey, round-eyed, mustachioed, and wearing a well-cut business suit—rose from his chair and smiled. My friend shook his hand, grateful for the rare private interview. He had recently emerged from an emotionally repressive religious community in Los Angeles, and he felt he had been rescued by the Regent, who had introduced him to a more comfortable, less guilt-inducing spiritual path. As the afternoon wore on, the men talked about Buddhism, love, and theology [illegible] was a moment of silence.

[illegible]

[illegible]

[illegible] broken.

[illegible]

[illegible]

[illegible] aster that followed.

CRISIS OF LEADERSHIP

[illegible]

[illegible]

[illegible] who had later made love to the young man.

[illegible] persuade the Regent to act on his own.

[illegible] December.

[illegible]

[illegible]

[illegible] fools.

[illegible]

[illegible] hoped to leave behind.

[illegible] within the communities are apparent:

- [illegible] coholic and incestuous families;
- [illegible] alcohol and sex;
- [illegible] distorts the teacher–disciple relationship; and
- [illegible]

A LINEAGE OF DENIAL

[illegible]

[illegible]

[illegible] compassionate and alcoholic

[illegible] glass of sake in his hand

[illegible]

[illegible]
anything in other Buddhist schools.

[illegible]

[illegible]
right in his chair.

[illegible]

[illegible]
watched her own father die of alcoholism.

[illegible]

[illegible] AA [illegible]

When [illegible] [illegible] [illegible] clusively by cirrhosis of the liver.

[illegible] how to explain."

[illegible] behavior.

[illegible]

FAMILY SECRETS

[illegible] of an alcoholic family's defensive secrecy.

[illegible] path.”

[illegible]

[illegible] he hasn't done that.”

CROSS-CULTURAL CLASHES

[illegible] intelligence, the sangha will be shattered.”

[illegible]

[illegible]

[illegible] results are cultish and bizarre.[illegible]

ASIAN DEFERENCE AND WESTERN LICENSE

[illegible] surrounding community.

[illegible] strong and often unspoken desire to save face.

[illegible]

[illegible] "We [illegible] a notebook [illegible] is [illegible] caring for him [illegible] how [illegible] under[illegible] [illegible] and robe [illegible] he stepped from the shower."

[illegible] Asian [illegible] American [illegible] proved disastrous, and [illegible] Vajradhatu. At Zen centers as well, students [illegible] Asian gestures [illegible] while their teachers sometimes [illegible] freely [illegible] spending money, drinking, [illegible] women or men [illegible] negative feedback. The [illegible] were far beyond what would have been [illegible] Japan or Tibet.

[illegible] from the community is very important [illegible] behavior [illegible] Tibetan [illegible]," said Dr. Barbara Aziz, an internationally known [illegible] anthropologist at the City University of New York who has spent 20 years doing fieldwork among Tibetans in Nepal and Tibet. "In Tibetan society, [illegible] more of the guy they put on the pedestal. [illegible] If such a scandal had happened in Tibet, the whole community might have [illegible] might have been driven from the valley. Depending on the degree of [illegible] his family might have made substantial [illegible] for particular [illegible] and prayers [illegible] with compassion."

[illegible] Aziz [illegible] Tibetans may demonstrate [illegible] reverence to [illegible] but they [illegible] what she says [illegible] more discernment among [illegible] Tibetan and Nepali friends [illegible] than among Westerners.

THE NEED FOR DISCERNMENT

In this confusing [illegible] the teacher-student bond can be easily misunderstood. In the early days of my Zen training, I [illegible] make a ritual prostration before my teacher [illegible] for practice instruction. I tried to see him as enlightened, and I hoped that over time I would [illegible] the qualities of awareness [illegible] and energy that I had [illegible] in him.

Idealizing one's teacher is part of a long and healthy tradition in the Japanese and Indian [illegible] Alan Roland, a psychoanalyst and author of *In Search of Self in India and Japan*. "The need to have a figure to respect [illegible] is [illegible] part of every person's [illegible]. But Eastern cultures are far more [illegible]," he explained.

[illegible] that Asian [illegible] approach [illegible] teacher-student relationship [illegible] Americans [illegible] Asian [illegible] display [illegible] they have studied with a teacher for years. [illegible] private [illegible] Americans, which is [illegible]

[illegible] tion and respect

[illegible] reverse [illegible] Americans can show [illegible]

[illegible] Newport [illegible]

TURNING POINT

[illegible] reasserted [illegible] positions.

In response [illegible] Tibetan religious tradition.

[illegible] end; really, it's the beginning," he said.

AFTER THE FALL

[illegible] my husband and I moved to the suburbs.

[illegible] of a dog

[illegible] precepts

[illegible] don't understand their part in the situation."

[illegible]

[illegible]

[illegible] and healing begin

* * *

31 · THE SHADOW OF THE ENLIGHTENED GURU

GEORG FEUERSTEIN

[illegible]

[illegible]

[illegible] ties that consensus opinion finds undesirable

[illegible]

[illegible] sonal style

[illegible] disciple better

[illegible] enlightenment.

[illegible]

[illegible] cially to have weakly integrated personalities.

[illegible]

[illegible]

* * *

31 · A HERETIC IN A NEW AGE COMMUNITY

W. BRUGH JOY

W[illegible]

[illegible] munity generally loved my talk

[illegible] preach its dark side

[illegible] Best to prepare for it ahead of time. I said

[illegible]

[illegible] uation of the destructive

[illegible] that evening I began to center myself.

[illegible] traordinary frequency.

[illegible] the community was at hand.

[illegible]

[illegible] of love and nourishment through touch.

[illegible]

being able to find that place of consciousness where there is no need to defend from the center to the attack—were nearly depleted.

Becoming transparent to accusations does not mean parts of oneself do not feel hurt, humiliated, angry, and defensive. It means realizing what is actually transpiring and not going unconscious or falling victim to one's own disowned material. I knew the shadow of the community was erupting and I was the mirror. I also recognized that those forces and qualities which were being attacked were parts of myself as well. For me, this was a huge leap in maturation. I was being initiated into those collective arenas of consciousness where one handles the unconscious projections not just of one individual or a few individuals but of a large collective, in this case an entire community.

* * *

32 · THE SHADOW IN ASTROLOGY

LIZ GREENE

One of the most interesting things you can do with a horoscope is to look at it from the point of view of what is in the dark and what is in the light. I would like to work with the shadow figure in particular because the shadow usually wears the mask of one's own sex. I don't think this is a hard and fast rule, but in general the problem of the shadow isn't one of sexual attraction or repulsion. More often it deals with the dilemma of accepting one's own sexuality, one's masculinity or one's femininity. It would seem that anything in a horoscope can drop into the shadow. Any point in the chart can be appropriated by that figure. These missing elements not only have to do with the kind of people we fall in love with. They are also bound up with the dark side of the soul. Planetary aspects also can have as much to do with the shadow as with the sort of people that fascinate you among the opposite sex. Points in the chart such as the descendant and the IC—the nadir or bottom point—also have a great deal to do with what falls into shadow in the personality.

I will mention something about the IC first because it is a point that is often overlooked in the horoscope. The midheaven or MC seems most of the time to be connected with how we wish to appear in the eyes of the collective. The opposite point, the IC, seems relevant in terms of what we don't want the collective to see. The sign which is at the very base of the chart is the point of darkness, the place of the sun's lowest ebb, and it is one of the points of greatest vulnerability through which the shadow enters.

If you bear in mind the kind of people and groups which irritate or antagonize you, and the kind of people and groups which you idealize, consider what sign is placed at the IC in your birth horoscope and what its particular

[illegible]

[illegible]

[illegible] scendant

[illegible] ways

[illegible] it out

[illegible] the door in the other woman's face

[illegible]

charged adjectives the young woman was always [illegible] her own displeasing [illegible]. The ways in which we can [illegible] shadow projection [illegible] the adjectives, which she might have [illegible]. My [illegible] just say, "I disapprove of this woman." [illegible] for some time.

Then I said, "Do you suppose this woman is the kind who might have something to do with you?" and she snapped, "Certainly not!" At that point in the chart reading she [illegible] the door to keep the shadow out. After a while I changed the subject. There is a shadow figure among [illegible] typical way.

You see that the issue of the shadow is not a question of admitting faults. It's a question of being shaken right down to your foundations, of realizing that you are not as you appear [illegible] to others [illegible] yourself. The shadow reminds you that what you value [illegible] may be badly shaken if you let it in. My client [illegible] her strong [illegible] personality [illegible] up her whole [illegible] self-image around [illegible]. The shadow kept knocking at the door and she kept refusing [illegible]. The repugnance usually hides a very deep fear [illegible] of being [illegible] as the person you know yourself to be.

I think that the deeper we go the harder it is [illegible] because of the threat of having everything we have built [illegible] destroyed. Of course, it doesn't have to mean destruction but that is the fear. The more crystallized the personality becomes, the stronger the [illegible] gets, the harder you have [illegible] to get things you want, then the more [illegible] the whole issue becomes. If you have exercised self-restraint and self-denial [illegible] idea, then the more painful the confrontation is, because letting the shadow in may mean that the whole [illegible] comes crashing down.

So we can see why there is fear and repugnance [illegible]. It's a threat to established values. The more rigid [illegible] we are, the harder we fight to keep the shadow out. Even if my client had acknowledged [illegible] her horrible [illegible] was actually an image of something in herself, she would not have thanked me for pointing it out to her.

* * * * *

33 · THE DEVIL IN THE TAROT

SALLIE NICHOLS

The time has come to [illegible] the Devil. As a major [illegible] figure he properly belongs in heaven, the top row of our Tarot chart. But he [illegible] remember? To hear him tell it, he [illegible] his job and resigned from heaven. He said he [illegible] authority

[illegible] at the same time currying the Master's favor

[illegible]

[illegible] operates

[illegible] geance whenever his authority was threatened.

[illegible]

comprehension

[illegible]

[illegible]

[illegible]

hysteric confusion

[illegible]

[illegible] dark. We intuitively fear such black magic.

[illegible] whereby man, too, can fly blind.

[illegible] shape of our own devilish shadow.

[illegible] disbelief in those forces within himself.

[illegible] Commenting on this, Jung says,

> [illegible] horror.

[illegible] mained in its original savage state.

[illegible] berserk.

[illegible]

* * *

34 NEW AGE FUNDAMENTALISM

JOHN BABBS

[illegible]

[illegible] months, sometimes years on end.

[illegible] turn support her and one another.

[illegible]

[illegible] contained.

[illegible]

[illegible] love everyone" and "we are one."

[illegible] that the pagan [illegible] were fabrications and [illegible] Further [illegible] verify [illegible] extraterrestrial [illegible] Aquarius [illegible] and Mu. However [illegible] because [illegible] this way. End of discussion.

[illegible] a break [illegible] phantasmagorical assertions that we make?

[illegible] preoccupied with [illegible] past and the future. What difference does it make [illegible] what happened [illegible] 000 years ago? And what does it matter [illegible] the Space Brothers are going to arrive to save us [illegible] Are [illegible] these preoccupations simply another way [illegible] avoiding what we are called upon [illegible] the suffering we see [illegible]

The New Age [illegible] of life on earth [illegible] we Peter Pans have [illegible] and begin the hard work [illegible] the world [illegible] here and now [illegible] some [illegible] past or [illegible] To paraphrase the Buddhist sage [illegible] you want to change the world? Then park your [illegible] and start sweeping [illegible]

* * * * * *

THE SHADOW IN THE ZEN TRADITION

[illegible] Buddha [illegible] The [illegible]

[illegible] fed you, I don't need to feed you again."

[illegible] Buddha [illegible] apparently [illegible]

[illegible] with the shadow.

[illegible]

PART 7

Devils, Demons, and Scapegoats: A Psychology of Evil

The web of our life is of a mingled yarn, good and ill together: our virtues would be proud if our faults whipped them not, and our crimes would despair if they were not cherished by our virtues.

WILLIAM SHAKESPEARE

There is no doubt that healthy-mindedness is inadequate as a philosophical doctrine, because the evil facts which it positively refuses to account for are a genuine portion of reality; and they may after all be the best key to life's significance, and possibly the only openers of our eyes to the deepest levels of truth.

WILLIAM JAMES

The sad truth is that man's real life consists of a complex of inexorable opposites—day and night, birth and death, happiness and misery, good and evil. We are not even sure that one will prevail against the other, that good will overcome evil, or joy defeat pain. Life is a battleground. It always has been, and always will be; and if it were not so, existence would come to an end.

C. G. JUNG

INTRODUCTION

[illegible]

[illegible]

[illegible] symbolic idea of the shadow.

[illegible] custom and taboo

[illegible] sickness, and death

[illegible] The wise are not attached to anything at all.

[illegible] derstanding human evil.

[illegible] to be reckoned with by mortals.

[illegible]

> [illegible] rounding with love their own pain.
>
> [illegible] earthenware jar with the warning never to open it.
>
> [illegible] live among mortals.
>
> [illegible] separation between humans and the immortal gods.

[illegible]

obscure the reality of evil. Naïveté [illegible] n account for the abominations enacted among us in the name of a good c[illegible]

[illegible] ruthless Chinese communists

[illegible] shadow of the adversary, and of evil."

[illegible] ruled their political system for half a century

[illegible]

[illegible] of evil and its threat of impending annihilation.

[illegible]

[illegible] tures such a bitter earthly fate.

[illegible] Jung criticized such thinking, saying:

> [illegible]

[illegible] are a denial of evil

> [illegible] production of evil

[illegible] War in our time

[illegible]

[illegible] own incomplete ideas about evil

[illegible] self-knowledge

[illegible]

In chapter 33, from *People of the Lie*, psychiatrist and best-selling author M. Scott Peck outlines a psychology of evil that includes a Christian-influenced description of the characteristics of evil people. "Strangely enough," says Peck, "evil people are often destructive because they are attempting to destroy evil. The problem is that they misplace the locus of evil. Instead of destroying others they should be destroying the sickness within themselves."

Stephen A. Diamond reviews several psychologies of evil, including a critical comparison of the ideas presented by May and Peck in the two preceding chapters. His discussion of demons and the daimonic adds depth to our simplistic understanding of evil and makes a step toward a progressive psychology of evil.

Chapter 36, "The Basic Dynamic of Human Evil," represents the final work of the late Ernest Becker. An excerpt from *Escape from Evil*, it compares the psychological ideas of Otto Rank, Freud, and Jung, with a special emphasis on the work of Wilhelm Reich. Becker says that the enduring bequest of psychoanalysis is its contribution to the understanding of the dynamics of human misery.

In the last piece, "Acknowledging Our Inner Spirit," Andrew Bard Schmookler suggests that only when we engage in the inner struggle with evil does it become possible to make peace with the shadow. His remarks about Erik Erikson's study of Mahatma Gandhi's shadow problem add an important dimension to the dialogue developed in this section. Schmookler's article comes from his book *Out of Weakness*.

These essays, though not an exhaustive study of the subject of evil, comprise a provocative roundtable of ideas that leaves room for our own thoughts to enter. Pull up a chair. The dialogue continues.

• • • • • • •

35 · THE PROBLEM OF EVIL TODAY

C. G. JUNG

The Christian myth remained unassailable for a thousand years, until the first signs of a further transformation of consciousness began appearing in the eleventh century. From then on, the symptoms of unrest and doubt increased, until, at the end of the second millennium, the outlines of a universal catastrophe became apparent, at first in the form of a threat to consciousness. This threat consists in giantism—in other words, a hybris of consciousness—in the assertion: "Nothing is greater than man and his deeds." The otherworldliness, the transcendence of the Christian myth was lost, and with it the view that wholeness is achieved in the other world.

[illegible] whole.

[illegible]

[illegible]

[illegible] heading of "conflict of duties."

[illegible] teaching

[illegible]

[illegible]

[illegible]

[illegible] nocence of the dove?

[illegible] long-since-forgotten *soul of man*

[illegible]

* * *

36 · THE DANGERS OF INNOCENCE

ROLLO MAY

[illegible] part of myself rather than to project it on you.

[illegible] teria than the one-dimensional ethic of growth.

[illegible]

[illegible]

[illegible]

and of charity

[illegible]

and creativity

[illegible]

spite of a

37 · HEALING HUMAN EVIL

M. SCOTT PECK

[illegible] up with more questions than answers.

[illegible] considering the problem of evil.

[illegible]

[illegible]

[illegible]

[illegible] bankers, and active in the PTA.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

It is inescapable: we are all sinners.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] eradicate the evidence of our imperfection.[3]

[illegible]

[illegible] innocence to their lack of worry and concern

[illegible] seem to have lives that are above reproach [illegible] as a part of this cover-up process [illegible]

[illegible] itself hides from itself.[illegible]

In *The Road Less* [illegible]

[illegible] to be studied.

· · · · · · ·

38 · REDEEMING OUR DEVILS AND DEMONS

STEPHEN A. DIAMOND

A [illegible]

[illegible] projection

[illegible]

DEVILS, DEMONS, AND THE DAIMONIC

[illegible] by the spirits of persons not long dead.[30]

[illegible] by the mourners, the [illegible] peared to for help in times of distress.

[illegible] disturbances were conceived as possession

[illegible] influenced by aliens in flying saucers.

[illegible]

[illegible] cord with their nature

[illegible] human experience—an existential reality.

[illegible] and mighty Eros was also a daimon.

[illegible] man to face and conquer the devil.

[illegible] religions—are poorly equipped.

THE DAIMONIC VS. THE DEVIL

[illegible] ego as system.

[illegible] savagery, and so-called senseless violence.

[illegible]

[illegible]

[illegible] *possession*. In fact, the word *devil* according to May

> [illegible]

THE SHADOW AND THE DAIMONIC

[illegible]

[illegible]

[illegible]

[illegible]

> [illegible]

[illegible] or of the daimonic

[illegible] process, we [illegible] the paradox [illegible] perceive. [illegible] vitality, creativity, and authentic spirituality.

* * *

39 THE BASIC DYNAMIC OF HUMAN EVIL

ERNEST BECKER

Take such disparate thinkers as Otto Rank, Nicholas Berdyaev, and Carl Jung. There is hardly a problem on which they agree with one another except [illegible] that they [illegible] from Freud [illegible] polar opposites [illegible]. What two people are more dissimilar [illegible] Yet [illegible] there is [illegible] what exactly [illegible] affairs. This is not so remarkable [illegible] for the basic truth of what the dissenters found.

We have already had a preview [illegible] with the remark that man wants above all to endure and prosper, to achieve immortality in some way. Because he knows he is mortal, the one thing he wants most to deny is this mortality. Mortality is connected to the natural, animal side of his existence; and so man reaches beyond and away from that side of himself [illegible] that he [illegible] completely. As soon as man reached new historical forms of power, he turned against the animals with whom he had previously identified—with a vengeance, we now see, because the animals embodied what man feared most, a nameless and faceless death.

I have shown elsewhere that the whole edifice of Rank's superb thought is built on a single foundation stone: man's fear of life and death. There is no point repeating [illegible] here except [illegible] why these fundamental motives are so well hidden from ourselves. As [illegible] took [illegible] Freud and the whole psychoanalytic movement [illegible] the twin fears of life and death. The answer is that men are not actually [illegible] they could [illegible] apparent [illegible] and hopelessness. Men's fears are buried deeply by repression, which gives to everyday life its tranquil facade; only occasionally does the despair show through, and only for some people. It is repression, then, that is the great discovery of psychoanalysis [illegible] that explains [illegible] even from themselves. But men also [illegible] hope [illegible] which gives them a [illegible]

[illegible] beyond that of the body

[illegible]

[illegible] immunities and prosperities.

[illegible] theory of scapegoating in society.

[illegible] tical plague?" The answer is that

> [illegible] rational, an upholder of values, a moral being. [illegible] that has been perpetuated by the Platonic philosophy of [illegible] who knows [illegible] better than the [illegible]. He does not want to be reminded of the fact that he [illegible] an animal. *He does not want to be an animal.*[2]

I give Becker's view of the dynamics of evil [illegible] because I don't think [illegible] is necessary. But there is plenty of [illegible] in the psychoanalytic literature for anyone who wants to [illegible] the [illegible] workings of the psyche. The [illegible] psychoanalytic theory is that [illegible] such as man's denial of his own [illegible] and showed how this denial was generated in the psyche from earliest childhood. The psychoanalysts talk about "good objects and bad objects," about "paranoid stages of development," denials, [illegible] "death enclave," etc.

In my view no one has summed up these complex psychic workings better than Jung did in his own poetic [illegible] way by talking about the shadow in each human psyche. To speak of the shadow is another way of referring to the [illegible] sense of creature elements that [illegible] wants most to deny. As Erich Neumann [illegible] summed up [illegible]:

> The shadow is [illegible] the expression of our own imperfection and earthliness, the negative which is incompatible with the [illegible] the horror of passing life and the knowledge of death.[3]

As long [illegible] the shadow becomes a dark thing [illegible] which nonetheless really exists [illegible] pected.[4] The person wants to get away from this [illegible] he wants to "jump over his own shadow." The most [illegible] by looking for everything dark, inferior and [illegible].

Men are not comfortable with guilt [illegible] shadow [illegible] Neumann sums it up again very nicely:

> The [illegible] guilt feeling [illegible] attributable [illegible] shadow. [illegible] This guilt [illegible] based on the existence of the shadow [illegible] discharged from the system [illegible] collective [illegible] shadow, which [illegible] cannot be accepted as a negative part of one's own personality and is therefore projected [illegible] that is, it is [illegible] experienced as an outside [illegible] there instead [illegible] as one's own inner problem.

And so, as Neumann concludes, we have the [illegible] expedient of discharging the negative forces of the psyche [illegible] scapegoating [illegible] is precisely [illegible] sense of [illegible] which is projected onto the scapegoats and then destroyed [illegible]

[illegible] W[illegible] explanations are compared [illegible] the [illegible] Jews, Poles and so many others by the Nazis [illegible] reasons are added [illegible] the one same reason that goes right to the heart of each person, and that is the projection of the shadow. [illegible] Jung [illegible] observe [illegible] black or [illegible] at the [illegible] projected [illegible] the thing that is wrong with the world [illegible]

* * *

40 · ACKNOWLEDGING OUR INNER SPLIT

ANDREW BARD SCHMOOKLER

"The central defect of evil," says Scott Peck, "is not the sin but the refusal to acknowledge it." What we cannot face [illegible] When we gain the true strength to acknowledge our imperfect moral condition, we are no longer possessed by demons.

Another contrast with Moby Dick: As Ahab's quest of the white whale is an emblem of the way of war, Joseph Conrad's tale "The Secret Sharer" provides an emblem of the way of peace. This too is a story about a ship's captain and how he deals with his own dark side.

Esther Harding, also her Jungian psychologist, interprets Conrad's tale as a discourse on the shadow. The "secret sharer" in the story is a naked stranger who climbs aboard the ship while the captain is on watch. The stranger is an officer from another ship who has killed one of his men for shirking his duty. While the captain hides the stranger away, an aura of unease and danger works over the becalmed ship. At a critical point the captain [illegible] When he recognizes that he too could commit murder, Harding says, the tension is relieved. "[illegible] and only then, the shadow man slipped back into the sea from which he had so mysteriously come, and we are given to understand that the strange tension that had hung over the whole ship and her [illegible] captain dissolved [illegible] with a fair breeze."

As long as we [illegible] our ship like Ahab's [illegible] the course of destruction. When we acknowledge that the capacity for [illegible] as we [illegible] we can make peace with the shadow and [illegible] can sail safely.

Of course there [illegible] We [illegible] threaten us. But just as war [illegible] peace [illegible] bird can [illegible] new species. Just as [illegible]

[illegible]

There is a Hasidic story.

> [illegible]

[illegible] way it always is with humility.

[illegible] stuff as we is part of the true path toward peace.

[illegible] a void.

[illegible]

[illegible]

[illegible] blow without returning it.

[illegible] toils that bind us to the cycle of violence.

[illegible] mode of reconciliation, which makes whole

[illegible]

you are willing to serenely bear the trial of being unpleasing to yourself, then you will be for Jesus a pleasant place of shelter.[7]

· · · · · · ·

Is there a difference between yes and no?
Is there a difference between good and evil?
Must I fear what others fear? What nonsense!
Having and not having arise together
Difficult and easy complement each other
Long and short contrast each other
High and low rest upon each other
Front and back follow one another.

LAO TZU

PART 8

ENEMY-MAKING: US AND THEM IN THE BODY POLITIC

We live in a time when there dawns upon us a realization that the people living on the other side of the mountain are not made up exclusively of red-headed devils responsible for all the evil on this side of the mountain.

C. G. JUNG

Our friends show us what we can do,
our enemies teach us what we must do.

GOETHE

An enemy is like a treasure found in my house, won without labor of mine. I must cherish him, for he is a helper in the way to Enlightenment.

SANTI-DEVA

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.

HENRY WADSWORTH LONGFELLOW

INTRODUCTION

[illegible]

[illegible] the grip of our darker nature.

[illegible]

[illegible] means of purging evil from the world."

[illegible] tie the weapons of this obsolete machinery

[illegible]

[illegible] of the shadow.

[illegible] warfare.

[illegible] the ultimate task: how not to hate your enemy.

[illegible] capes participation in the chauvinist mind.

[illegible] outsiders. This article is from *Sister Outsider*.

[illegible]

[illegible] tional and apparently unaffected.

[illegible] *Crutches*.

[illegible] chapter 43, [illegible] [illegible] dark [illegible] thy parts. Rather than look seriously at the [illegible] [illegible] Jerry Fjerkenstad [illegible] [illegible] scapegoats. We [illegible] [illegible] other than ourselves. [illegible] This article [illegible] appeared in the [illegible] [illegible]

We [illegible] Devils on the Freeway, in which [illegible] analyst James Yandell [illegible] freeway driving [illegible] moral struggle with the adversary in the other lane.

With this [illegible] we [illegible] that we are [illegible] enemies, allies and foes. The choice is ours.

* * *

41 · THE ENEMY MAKER

SAM KEEN

TO CREATE AN ENEMY

Start with an empty canvas
sketch in broad outline the forms of
men, women, and children.

Dip into the unconscious well of your own
disowned darkness
with a wide brush and
stain the strangers with the sinister hue
of the shadow

Trace onto the face of the enemy the greed,
hatred, carelessness you dare not claim as
your own.

Obscure the sweet individuality of each face

Erase all hints of the myriad loves, hopes,
fears that play through the kaleidoscope of
every finite heart.

Twist the smile until it forms the downward
arc of cruelty.

Strip flesh from bone until only the
abstract skeleton of death remains

Exaggerate each feature until man is
metamorphosized into beast, vermin

Fill in the background with malignant
figures from ancient nightmares—devils,
demons, myrmidons of evil.

When your icon of the enemy is complete
you will be able to kill without guilt,
slaughter without shame.

The thing you destroy will have become
merely an enemy of God, an impediment
to the sacred dialectic of history.

[illegible]

[illegible]

[illegible] of ourselves we deny and despise.

[illegible]

[illegible] of war by studying perceptions of the enemy.

[illegible]

The warrior psyche	and	The violent polis
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
		conflicts between nations

[illegible]

[illegible]

[illegible] what the historical circumstances

[illegible] the "final solution."

[illegible] ence of either capitalism or communism

[illegible] extremes.

[illegible] faced with our own shadow

[illegible] cruelties of our own systems

[illegible]

[illegible]

[illegible]

We are innocent,	They are guilty
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
designed to deter.	a first strike

[illegible]

our heroic historical destiny. We scapegoat and create absolute enemies, not because we are intrinsically cruel, but because focusing our anger on an outside target, striking at strangers, brings our tribe or nation together and allows us to be a part of a close and loving in-group. We create surplus evil because we need to belong.

How do we create psychonauts, explorers of the heights and depths of the psyche? How do we dramatize the warrior of the inner battle who struggles against paranoia, illusions, self-indulgence, fantasies of guilt and shame, sloth, cruelty, hostility, fear, blame, hopelessness? How does a society recognize and celebrate the courage of those who struggle against the demonic temptations of the self, who undertake a holy war against all that is evil, distorted, perverse, and impious within the self?

If we desire peace, each of us must begin to demythologize the enemy, cease polarizing psychological events, reown our shadows, make an intricate study of the myriad ways in which we disown and thereby also project our selfishness, cruelty, greed, and so on onto others, be conscious of how we have unconsciously created a warrior psyche and have perpetuated warfare in its many modes.

* * *

42 US AND THEM

FRAN PEAVEY (WITH MYRNA LEVY AND CHARLES VARON)

Time was when I knew that the racists were the lunch-counter owners who refused to serve blacks, the warmongers were the generals who planned wars and ordered the killing of innocent people, and the polluters were the industrialists whose factories fouled the air, water, and land. I could be a good guy by boycotting, marching, and sitting in to protest the actions of the bad guys.

But no matter how much I protest and lobby, a look at myself and my relationship with the rest of the world reveals ways that I too am part of the problem. I notice that on initial contact I am more suspicious of Mexicans than of whites. I see that I'm addicted to a standard of living maintained at the expense of poorer people around the world—a situation that can only be perpetuated through military force. And the problem of pollution seems to include my consumption of resources and creation of waste. The line that separates me from the bad guys is blurred.

When I was working to stop the Vietnam War, I did feel uneasy seeing people in military uniform. I remember thinking, How could that guy be so dumb as to have gotten into that uniform? How could he be so acquiescent, so credulous as to have taken the government's story on Vietnam? And ge [illegible] the war

[illegible] terms with their experiences

[illegible]

[illegible] be a sniper

[illegible] orders should not be carried out

[illegible] their eyes filled with tears

[illegible]

[illegible]

[illegible]

[illegible] one of the good guys.

[illegible] Nazis?

[illegible] Helen and learn as much as I could from her

[illegible]

[illegible] Frankfurt in 1934 at age twenty-five

[illegible]

[illegible] word you said.

[illegible] yet, but we'd kill you, you traitor."

[illegible] to kill her.

[illegible] sionate study of history.

[illegible] them.

[illegible] these questions until my last days."

[illegible] tionale for polarization this way:

> [illegible] comes political idiocy

[illegible]

[illegible] the context to which he was accountable

[illegible] defensive and reduce our effectiveness [illegible] people [illegible] himself [illegible] sounded like [illegible] distress [illegible] We assumed he was already [illegible] and we saw our role [illegible] those doubts [illegible] and our perspective [illegible] when making decisions.

When the contract came up for renewal [illegible] did not bid for it.

Working for social change [illegible] raises some practical difficulties. For example, what do we do with [illegible] that we [illegible] against [illegible] possible to [illegible] and policies which [illegible] the people who are [illegible] particularly with those whose actions we oppose [illegible] that undermines our determination?

I [illegible] everything [illegible] work [illegible] the best [illegible] adversaries. I recognize that [illegible] that [illegible] some police officers [illegible] demonstrators [illegible] Treating our adversaries as potential allies need not entail [illegible] their actions. [illegible] humanity [illegible] each [illegible] of possible responses [illegible]

* * *

43 · THE CHAUVINIST MIND

SUSAN GRIFFIN

W[illegible] the chauvinist mind, which has defined [illegible] second use of the word human to exclude women and [illegible] or the black [illegible] mind. But [illegible] pornography. For pornography [illegible] oppression. Through its images we [illegible] draw a geography [illegible] predict [illegible]

This [illegible] greatest importance [illegible] history. And [illegible] we suspect there is [illegible] We [illegible]

[illegible] nature

[illegible] this forbidden part of the soul is to have eros

[illegible] dangerous. . . .”

[illegible]

[illegible] in the genesis of this ideology

[illegible] endowment

[illegible] self-identifies

[illegible]

[illegible] noble.

[illegible] honest, physically and morally stronger.

[illegible] inferior.

[illegible] the other he despises is himself.

[illegible]

> [illegible] pamphlets for a few coins.

[illegible]

44 AMERICA'S OUTSIDERS

AUDRE LORDE

[illegible] older people, and women.

[illegible] the present and constructing the future [illegible] expectation

[illegible] *Classism*

[illegible] human deviance.

[illegible] word *sisterhood* that does not in fact exist

[illegible]

[illegible]

[illegible] women's joint power

[illegible] some other explanation

[illegible] not Black.

[illegible] terms of sex

[illegible]

[illegible]

sometimes extended to us is not an invitation to join power; our racial "otherness" is a visible reality that makes that quite clear. For white women there is a wider range of pretended choices and rewards for identifying with patriarchal power and its tools.

Today, with the defeat of ERA, the tightening economy, and increased conservatism, it is easier once again for white women to believe the dangerous fantasy that if you are good enough, pretty enough, sweet enough, quiet enough, teach the children to behave, hate the right people, and marry the right men, then you will be allowed to co-exist with patriarchy in relative peace, at least until a man needs your job or the neighborhood rapist happens along. And true, unless one lives and loves in the trenches it is difficult to remember that the war against dehumanization is ceaseless.

* * *

45 · THE U.S.-SOVIET MIRROR

JEROME S. BERNSTEIN

In conjunction with the archetype of the scapegoat and the archetype of power, the shadow probably has been the most active, disruptive, and dangerous psychic energy operative between the United States and the Soviet Union. During the present period of unprecedented relaxation of tension between the Soviet Union and the United States, it is tempting to ignore altogether the shadow dynamics between the two superpowers. Literally, "Why look for trouble?" However, since shadow dynamics are archetypal in origin, they may wax and wane, but they do not go away. Indeed, from this *psychological* perspective, these are dangerous times, for if we ignore the shadow dynamics between the two countries, they can arise again, much to our surprise, in another form. Just as likely, these shadow dynamics can be projected onto a new target by either side or both.

A brief historical look at the respective shadows of the United States and the Soviet Union is revealing in terms of the psychic dynamics that governed Soviet-American relations from 1917 to 1985. Because neither side has considered its own power ambitions as inconsistent with its stated ideology, each has tended to idealize its ideology and projected its shadow onto the other: "We do not wish to dominate anyone; we want better relations with all nations, but the Russians (or Americans) plan for war because *they* want to dominate others." Although there have been and remain profound differences in ideology between the two countries and systems, a primary source of the negative power projections onto each other has been the incompatibility of the respective power drives of each with *its own* ideology.

[illegible] regime in Chile in 1973 are but two examples.)

[illegible] olation of August 7, 1964, is a case in point.

[illegible] will believe its lie.

[illegible]

[illegible] onto the Soviet Union (and vice versa).

[illegible]

[illegible] that will reestablish the equilibrium.

[illegible] must, for its own needs as well as for the "facts."

[illegible] Soviet Union."

[illegible] Union was [illegible]

[illegible] administrations.

[illegible] reduction negotiations.

[illegible] again.

[illegible]

individual. Americans insist on the free exercise of religious convictions. Soviets are officially atheistic, et cetera. A closed collective society is antithetical to America's self-image and therefore is repressed into the American shadow. On the other hand, an open society that places its highest value on the rights of the individual is incompatible with the Soviet self-image and is therefore part of the Soviet shadow. The American shadow is, in part, fascistic, repressive, and collective—witness Watergate and the Iran-Contra scandal. The Soviet shadow is, in part, capitalistic and democratic. Poland's Solidarity, and its press for democratization, has been an active aspect of the Soviet shadow.

* * *

46 · DOUBLING AND THE NAZI DOCTORS

ROBERT JAY LIFTON

The behavior of Nazi doctors suggests the beginnings of a psychology of genocide. To clarify the principles involved, I will first focus systematically on the psychological pattern of doubling, which was the doctors' overall mechanism for participating in evil. Then it is also necessary to identify certain tendencies in their behavior, promulgated and even demanded by the Auschwitz environment, which greatly facilitated the doubling. This exploration is meant to serve two purposes. First, it can provide new insight into the motivations and actions of Nazi doctors and of Nazis in general. Second, it can raise broader questions about human behavior, about ways in which people, individually and collectively, can embrace various forms of destructiveness and evil, with or without the awareness of doing so. The two purposes, in a very real sense, are one. If there is any truth to the psychological and moral judgments we make about the specific and unique characteristics of Nazi mass murder, we are bound to derive from them *principles* that apply more widely—principles that speak to the extraordinary threat and potential for self-annihilation that now haunt humankind.

The key to understanding how Nazi doctors came to do the work of Auschwitz is the psychological principle I call "doubling": the division of the self into two functioning wholes, so that a part-self acts as an entire self. An Auschwitz doctor could, through doubling, not only kill and contribute to killing but organize silently, on behalf of that evil project, an entire self-structure (or self-process) encompassing virtually all aspects of his behavior.

Doubling, then, was the psychological vehicle for the Nazi doctor's Faustian bargain with the diabolical environment in exchange for his contribution to the killing; he was offered various psychological and material benefits on

[illegible]

utilization and mass murder

[illegible]

doubling was likely to mean a choice for evil [illegible] tion to death.

[illegible]

[illegible] embrace evil with an extreme lack of restraint.

[illegible] scientific).[7]

[illegible]

[illegible]

[illegible]

[illegible] of the Auschwitz self.[3]

DOUBLING, KILLING, AND EVIL

[illegible]

[illegible] conducted his first selections.

[illegible] nal conditions favor that merging

[illegible] may cover over feared disintegration of the self

[illegible]

[illegible]

47 WHY PSYCHOPATHS DO NOT RULE THE WORLD

ADOLF GUGGENBÜHL-CRAIG

[illegible]

[illegible]

[illegible]

[illegible] those goals are

[illegible] our own murderous characteristics.

[illegible] something creative, comes *the* Creative

[illegible] comes to living out his shadow

[illegible]

[illegible]

some extent dominated by psychopaths. Stalin was probably a psychopath with a pronounced shadow and a decided power drive. Trotsky, originally his friend, was more of an idealist, but obsessive. Stalin died of natural causes at a ripe old age. Trotsky was murdered. There seems to be some truth to the expression, "the good die young."

One is inclined to ask how, in a democratic country, we may prevent psychopaths from forcing their way to the top. The power of the highest administrative positions is so strictly curtailed in Switzerland, for example, that it hardly tempts psychopaths. It seems to me more important that the people be able to see through a psychopath, to see through their own psychopathic side. In most democracies, it is [illegible] through a developed sense that a dangerous psychopath is usually detected when he appears on the scene.

I am convinced that a democracy whose citizens are incapable of discerning a psychopath will be destroyed by power-hungry demagogues. In Switzerland, the resistance towards "great men" and the preference for mediocre political figures would seem to result from an instinctual desire to prevent psychopaths from coming to power. Although there is certainly such a thing as a "great man," many such figures are probably nothing more than unrecognized psychopaths. Think of personages such as Alexander the Great, Genghis Khan, Napoleon, William II of Germany, and many, many other more or less esteemed leaders of the past and present. These "great criminals"—as we now must include Hitler and Stalin among them—destroyed the lives of millions. Themselves emotionally scarred, they succeeded in obtaining recognition and power over societies in which they, themselves, felt shut out, power which was necessary to maintain the illusion that they actually belonged. Happy the nation which gives such "great" men (and women) short shrift.

* * *

48 · WHO ARE THE CRIMINALS?

JERRY FJERKENSTAD

Scum. Stealers, fences. Crooked. Bent. [illegible] Rascals. [illegible] thieves, murderers. Corrupt, rotten, scheming. [illegible] disturbed. People [illegible] respect for the law. [illegible] gone wrong. [illegible] People who [illegible] Good. [illegible] Animals, predators, dogs, [illegible] Mixed up, [illegible] unhappy. [illegible] Hardened [illegible] degenerates. [illegible] [illegible]—[illegible] others.

We think that criminals are everything we're not and don't want to be, everything we reject and seek to eliminate from society. [illegible] how wonderful it [illegible] soul's journey

ALCHEMY IN A NUTSHELL

[illegible]

[illegible] denizens.

[illegible]

[illegible] we are afraid of being "caught"?

[illegible] it this way

[illegible] not expose us."

[illegible] scapegoated

THE HOLY IN THE UNHOLY

[illegible] dilemma

[illegible]

[illegible]

[illegible]

[illegible] to marry the King's daughter

[illegible]

[illegible] long years

[illegible] isn't good enough

[illegible] complete change brings

[illegible]

INCARCERATION ENTERING THE VAS HERMETICUM

[illegible] tillation and putrefaction

[illegible] and the alchemical process cannot begin.

[illegible] thing is unconscious, unknown, blind.

[illegible] toward wholeness, goodness and perfection.

[illegible]

[illegible]

TURNING UP THE HEAT

[illegible]

PUTREFACTION AND REPETITION AND OTHER OPERATIONS

[illegible] always have the "new look," never repeating.

[illegible] what is essential and then acting on it.

[illegible] everlasting improvement and perfection trip.

[illegible]

THE IMPORTANCE OF SALT

[illegible]

[illegible]

CRIMINALS AS SPIRITUAL SLAVES LABORING IN THE MINES OF OUR IGNORANCE

[illegible]

[illegible] deepest transformation

[illegible] nothing will be gained

[illegible]

the [illegible] and the [illegible] We condemn the Aztecs' practice of sacrificing [illegible] to please their gods. We [illegible] our consciences by closing our eyes to the people we throw from [illegible] the toxic chemicals we use [illegible] the third worlds we sacrifice to our prosperity, the future generations we sacrifice in order to have all the consumer goods we lust after now.

* * *

49 · DEVILS ON THE FREEWAY

JAMES VANDELL

Two mornings a week I have a rush-hour commute in the course of which, approaching a tunnel, four lanes converge to two. The change is announced by a sequence of signs: "2 LEFT LANES CLOSED 1 MILE," "2 LEFT LANES CLOSED ½ MILE," and "2 LEFT LANES CLOSED MERGE RIGHT." The final merger is enforced by barriers eliminating the left two lanes, and by the reality of the impending two-lane tunnel.

When I began making this trip, I would use one of the two right lanes since these survived into the tunnel. The extreme right lane was made unattractive by the entrance of [illegible] and usually I would find myself in the second lane. If I were in either of the two left lanes, as soon as I saw the first warning sign I would move right to be in a surviving lane, again the second from the right.

At that time, even if I had thought about it, I would not have seen anything remarkable in my prompt compliance with the warning signs. I did not experience a choice. I simply took it for granted that one obeys the signs. With later reflection, I see my compliance in psychological context. I was a younger sibling, the son of a school teacher, a good child who caused no trouble, oriented toward doing right and achieving. I grew up to be a responsible, law-abiding citizen. Breaking the rules at any level would not be my way.

The trouble was, on the freeway, that as I sat in the second lane, waiting patiently, or impatiently, to get into the tunnel, I would notice that a few less conscientious citizens stayed in the left lanes as long as possible, until they were physically forced to merge right, at which point they would crowd into my lane ahead of me. Even worse, sometimes I would see in my rear-view mirror that some psychopathic scofflaw, approaching the bottleneck, would pull out of my lane into the clearing left lanes, speed past me, and gain some advantage before he had to pull back in.

I was surprised at what this situation brought out in me. At first I was merely annoyed at the spectacle of other people, so unhampered by proper super-egos, profiting from doing wrong while I did right. But [illegible]

[illegible]

[illegible]

[illegible] than that for their transgressions.

[illegible] victim.

[illegible]

[illegible]

[illegible] advantageous not to be good?

[illegible] punish by exclusion

[illegible] price of being passed up.

[illegible] them might be packing guns

[illegible]

· · · · · ·

I was angry with my friend
I told my wrath, my wrath did end
I was angry with my foe,
I told it not, my wrath did grow
And I watered it in fears,
Night and morning with my tears
And I sunned it with smiles
And with soft deceitful wiles.
And it grew both day and night
Till it bore an apple bright
And my foe beheld it shine,
And he knew that it was mine
And into my garden stole
When the night had veil'd the pole
In the morning glad I see,
My foe outstretched beneath the tree.

WILLIAM BLAKE

PART 9

Shadow-Work: Bringing Light to the Darkness Through Therapy, Story, and Dreams

The great epochs of our lives are at the points when we gain courage to rebaptize our badness as the best in us.

FRIEDRICH NIETZSCHE

Midway upon the journey of our life
I found myself within a forest dark,
For the straightforward pathway had been lost.
So bitter is it, death is little more.

DANTE

One thing that comes out in myths is that at the bottom of the abyss comes the voice of salvation. The black moment is the moment when the real message of transformation is going to come. At the darkest moment comes the light.

JOSEPH CAMPBELL

Evil in the human psyche comes from a failure to bring together, to reconcile, the pieces of our experience. When we embrace all that we are, even the evil, the evil in us is transformed. When the diverse living energies of the human system are harmonized, the present bloody face of the world will be transformed into an image of the face of God.

ANDREW BARD SCHMOOKLER

INTRODUCTION

• • •

O[illegible] the shadow [illegible] [illegible] [illegible] [illegible] encounters typically [illegible] [illegible] meetings with the shadow [illegible] [illegible] [illegible] [illegible] beginning [illegible] [illegible] recognize [illegible] [illegible] the values [illegible] [illegible] lessons about ourselves and the world [illegible] [illegible] [illegible] [illegible] shadow work [illegible] been.

Shakespeare understood the necessity to meet the shadow, and he frequently described in his plays the tragic consequences of ignoring [illegible] [illegible] work. To the [illegible] character Macbeth he gave poignant words, [illegible] [illegible] the [illegible] and misery wrought by unredeemed darkness:

> *Life's but a walking shadow*
> *it is a tale*
> *told by an idiot, full of sound and fury,*
> *signifying nothing.*

A [illegible] tragic character, Macbeth [illegible] has [illegible] [illegible] [illegible] too late to [illegible] [illegible] dark side, for he has acted out his shadow [illegible]. [illegible] is sealed irrevocably. In less poetic language, tragedy can be defined as [illegible] aware of the shadow [illegible] too late [illegible] do anything about our predicament.

[illegible] of the shadow [illegible] [illegible] problem. What we have [illegible] [illegible] and [illegible] process [illegible] [illegible] or repress. Therapy requires us to take up what we have rejected previously in the service of our [illegible] and [illegible] [illegible] destructive side.

[illegible] that [illegible], however, may [illegible] a process [illegible] [illegible] as we [illegible] [illegible] describes it this way in his book *Earthwork*:

> A [illegible] therapy [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

> p[illegible] dom [illegible] we participated [illegible] that was before, because [illegible] through hope [illegible] we must [illegible] despair [illegible] as A change, however, presupposes despair [illegible] illusion. With despair we [illegible] transition [illegible] reality. It is a kind of mourning [illegible] our fantasies. Some people do not survive this despair, but no major change within a person can occur without it.

Individuation—the process of a person becoming whole and unique—aims at embracing the light and dark simultaneously to create a constructive relationship between the ego and the self [illegible] persona, a symbolic and virtual wholeness. In the therapeutic encounter, through honest dialogue and dream interpretation, we have the chance to face our elaborate charade of appearances and to accept who we are.

This task of owning the dark side of our personality often requires and is accelerated by the presence of a witness in the form of a therapist or guide. This process is a gradual awakening to the shadow, as described in the following passage from Marie-Louise von Franz's *Shadow and Evil in Fairy Tales*:

> If someone who knows nothing about psychology comes to an analytical hour and you try to explain that there are certain processes in the background of the mind of which people are not aware, that is the shadow to them. So in the first stage of approach to the unconscious, the shadow is simply a [illegible] name for all that within me of which I cannot directly know. Only when we start to dig into the shadow sphere of our personality and to investigate the different aspects, does there, after a time, appear in the dreams a personification of the unconscious, of the same sex as the dreamer.

As the awareness of shadow grows, the dream figures become more apparent and important to integrate. Ultimately, relating the personal shadow to the collective shadow of one's culture is a natural outgrowth. The great psychoanalyst Erich Neumann describes the next stage of shadow work as the individuation process proceeds:

> The [illegible] generates [illegible] is an essential [illegible] of self-knowledge [illegible] which undertake [illegible] escape. Through the process [illegible] the ego [illegible] arrive [illegible] aware [illegible] diametrically [illegible] has the same need [illegible] becomes necessary for the [illegible] agreement with [illegible] development [illegible] opposed [illegible] absolute [illegible]

For the person ready to attend to inner changes [illegible] the path is always available. Shadow-work is predicated on [illegible] and sometimes a [illegible]. For Jung, this is the quintessential activity. "Modern man," he maintained, "must rediscover a deeper source of his own spiritual life. To do this, he is obliged to struggle with evil, to confront his shadow, to integrate the devil. There is no other choice."

The contributors in Part [illegible] show enthusiasm for the enterprise of shadow-work. As a composite handbook on owning the shadow, these

[illegible]

[illegible]

[illegible] *Faces*

[illegible]

[illegible] ward yourself and others."

[illegible] emerge as one enters the second half of life.

[illegible]

the highest effort of consciousness. He did the work of personal shadow recognition, as he says, is essential for the survival of the culture as well. This essay was first published in the Jungian journal Spring in 1967.

Today these essays point the way through this dark passage, offering a helping hand and a guiding light.

* * * * *

50 · THE CURE OF THE SHADOW

JAMES HILLMAN

The cure of the shadow is on the one hand a moral problem, that is, recognition of what we have repressed, how we perform our repressions, how we rationalize and deceive ourselves, what sort of goals we have and what we have hurt, even maimed, in the name of those goals. On the other hand, the cure of the shadow is a problem of love. How far can our love extend to the broken and ruined parts of ourselves, the disgusting and perverse? How much charity and compassion have we for our own weakness and sickness? How far can we build an inner society on the principle of love, allowing a place for everyone? And I use the term "cure" of the shadow to emphasize the primacy of love. If we approach ourselves to cure ourselves, putting the "I" in the center, it [illegible] degenerates into [illegible] our ego getting stronger, better, growing [illegible] with the ego's goals, which are often [illegible] copies of society's goals. But if we approach ourselves to cure those fixed, intractable, congenital weaknesses of selfishness and blindness, of meanness and cruelty, of sham and pomp, we come up against the need for a new way of being [illegible] in which the ego must serve and listen to and cooperate with a host of shadowy unpleasant figures and discover an ability to love even the least of these traits.

Loving oneself is no easy matter just because it means loving all of oneself, including the shadow where one is inferior and socially so unacceptable. The care one gives this humiliating part is also the cure. More, as the cure depends on care, so does [illegible] the carrying. The first essential in the redemption of the shadow is the ability to carry it along with [illegible] aware of [illegible] watching for it [illegible] on guard [illegible] like a peddler with a pack of rocks on the back [illegible] at the end [illegible] ego's goals, for this is hardly love.

Loving the shadow may begin with carrying [illegible] concept. At [illegible] [illegible] of the part [illegible] [illegible] [illegible] a part [illegible] [illegible] [illegible] [illegible] and [illegible] change [illegible] which takes [illegible] just as [illegible] One both tries hard and lets go, both [illegible] harshly and [illegible] Western moralism or Eastern abandon, each holds only one side of the truth.

I believe this paradoxical attitude of consciousness toward the shadow finds an archetypal example in Jewish [illegible] mysticism, where [illegible] two sides: one of [illegible] and the other of mercy or forgiveness, love. The Chassidim [illegible] the paradox and the [illegible] deep moral [illegible] coupled with [illegible] delight [illegible]

The description Freud gave of the dark world within us, in my view, did not do justice to the psyche. The description was too rational. He did not grasp enough the paradoxical symbolic language in which the psyche speaks. He did not see fully that each image and each experience has a prospective aspect as well as a reductive aspect, a positive as well as a negative side. He did not see clearly enough the paradox that rotten garbage is also fertilizer, that childishness is also childlikeness, that polymorphous perversity is also joyous and physical [illegible], that the ugliest man is at the same time the redeemer in disguise.

In other words, Freud's description and Jung's description of the shadow are not two distinct and conflicting positions. Rather, Jung's position is one superimposed upon Freud's, amplifying it, adding a dimension to it, and this dimension takes the same facts, the same discoveries, but shows them to be paradoxical symbols.

* * * * * *

51 · TALE OF A DESCENT INTO HELL

SHELDON B. KOPP

At Eastertime in the Year of Our Lord 1300, the Florentine poet Dante Alighieri descended into the [illegible][1]

Some say that [illegible] [illegible] [illegible] [illegible] cycle rebirth. It is also possible to view his trip as taking place in inner space, as a descent into the pit of his own soul, showing that the small soul itself is Hell.

I agree with Jung that the area of the poet is to create a vision [illegible] and that Dante, more than any other poet, has succeeded in dealing with his phenomenology not as a theory [illegible] of as this or that theoretic reflection, but as something perceived. Open yourself to experiencing this story if you stare and surely you will see what he saw.

Midway through his life, Dante, on the eve of Good Friday, 1300, discovers that he has strayed from the True Way of the righteous life, and has wandered into the Dark Wood of Error, where he must spend a miserable night. At sunrise, hopeful once more, he turns to climb the Mountain of Joy, only to find that he is distracted and blocked by the Three Beasts of Worldliness: the leopard of malice and fraud, the lion of violence and ambition, and the she-wolf of incontinence.

Terrified, he is driven back down into the Wood, and begins to despair. It is there that the Shade of Virgil comes to his aid, explaining that he represents Human Reason, and has been sent to lead Dante out of Error by another path. He will take Dante as far as reason can, and then will turn him over to another guide, Beatrice, the revelation of Divine Love. Virgil leads, and Dante follows.

They begin their descent into the pit, for it is only through the recognition of sin that purification may take place. Arriving at the Gates of Hell, Dante reads an inscription cut deeply into stone:

ABANDON ALL HOPE YE WHO ENTER HERE.[4]

Passing through the Gates, they meet an atmosphere filled with sighs and confusion. Here are the first of the souls of the damned whom Dante has met. Here are the Opportunists, those who in life pursued neither good nor evil, who were for neither God nor Satan, but only for themselves.

Here in Hell they must pursue for Eternity a banner they can never catch, neither quite in Hell, nor quite out of it.

> *These wretches [illegible] were [illegible] naked and were [illegible] stung by [illegible] wasps*
> *and hornets, that goaded them the more the more they fled,*
> *And made their faces stream with bloody gouts of pus and tears that dribbled to*
> *their feet,*
> *To be swallowed there by loathsome worms and maggots.*

Because of the darkness of their sin, they run through darkness. As they pursued every passing opportunity in life, so they must now chase an elusive banner forever. Stung by swarms of conscience, feeding the maggots in death as they produced corruption in life, they are punished in accordance with their sins. This is the Law of Symbolic Retribution, the immutable Law of Hell. The punishment is already implicit in each sin. Turned back upon the sinner, it causes him to suffer in a way he really has brought upon himself.[5]

[illegible] only Hel

[illegible] he himself could take over and be in control

[illegible] guard

[illegible] yielding

[illegible] into his face, answers: "No."

[illegible] get away with it

[illegible]

[illegible] can't tear the knife from the wound

[illegible] selves who are slavered over

[illegible]

[illegible] smeared with shit.

[illegible]

[illegible] facing life as it is can he find salvation

[illegible] you do.

[illegible] is, a natural being."[2]

[illegible]

the rest of us. So if ever you should believe that some men are better than others, then I ask you to think of myself and all of the others who find that we have never had a completely pure and [illegible] lives. Even if a man is not good, why should he be abandoned?

* * *

52 · THE BELLY OF THE WHALE

JOSEPH CAMPBELL

The idea that the passage of the magical threshold is a transit into a sphere of rebirth is symbolized in the worldwide womb image of the belly of the whale. The hero, instead of conquering or conciliating the power of the threshold, is swallowed into the unknown and would appear to have died.

Mishe-Nahma, King of Fishes,
In his wrath he darted upward,
Flashing leaped into the sunshine,
Opened his great jaws and swallowed
Both canoe and Hiawatha.

The Eskimo of Bering Strait tell of the trickster-hero Raven, how, one day, as he sat drying his clothes on a beach, he observed a whale-cow swimming gravely close to shore. He called: "Next time you come up for air, dear, open your mouth and shut your eyes." Then he slipped quickly into his raven clothes, pulled on his raven mask, gathered his fire sticks under his arm, and flew out over the water. The whale came up. She did as she had been told. Raven darted through the open jaws and straight into her gullet. The shocked whale-cow snapped and sounded; Raven stood inside and looked around.[7]

The Zulus have a story of two children and their mother swallowed by an elephant. When the woman reached the animal's stomach, "she saw large forests and great rivers, and many high lands; on one side there were many rocks; and there were many people who had built their village there; and many dogs and many cattle; all was there inside of the elephant."

The Irish hero, Finn MacCool, was swallowed by a monster of indefinite form, of the type known to the Celtic world as a *peist*. The little German girl Red Ridinghood was swallowed by a wolf. The Polynesian favorite, Maui, was swallowed by his great-great-grandmother, Hine-nui-te-po. And the whole Greek pantheon, with the sole exception of Zeus, was swallowed by its father, Kronos.

The Greek hero Herakles, pausing at Troy on his way homeward with the belt of the queen of the Amazons, found that the city was being harassed by a

[illegible]

[illegible]

renewing act

[illegible]

[illegible]

And so it is that throughout the world men whose function it has been to make visible on earth the life-transcending mystery of the slaying of the dragon have enacted upon their own bodies the great symbolic act, scattering their flesh, like the body of Osiris, for the renovation of the world. In Phrygia, for example, in honor of the crucified and resurrected savior Attis, a pine tree was cut on the twenty-second of March and brought into the sanctuary of the mother-goddess, Cybele. There it was swathed like a corpse with woolen bands and decked with wreaths of violets. The effigy of a young man was tied to the middle of the stem. Next day took place a ceremonial lament and the blowing of trumpets. The twenty-fourth of March was known as the Day of Blood: the high priest drew blood from his arms, which he presented as an offering; the lesser clergy whirled in a dervish-dance, to the sound of drums, horns, flutes, and cymbals, until, rapt in ecstasy, they gashed their bodies with knives to bespatter the altar and tree with their blood; and the novices, in imitation of the god whose death and resurrection they were celebrating, castrated themselves and swooned.[8]

And in the same spirit, the king of the south Indian province of Quilacare, at the completion of the twelfth year of his reign, on a day of solemn festival, had a wooden scaffolding constructed, spread over with hangings of silk. When he had ritually bathed in a tank, with great ceremonies and to the sound of music, he then came to the temple, where he did worship before the divinity. Thereafter, he mounted the scaffolding and, before the people, took some very sharp knives and began to cut off his own nose, and then his ears, and his lips, and all his members, and as much of his flesh as he was able. He threw it away and round about, until so much of his blood was spilled that he began to faint, whereupon he summarily cut his throat.

* * * * * *

53 THE USEFULNESS OF THE USELESS

GARY TOUB

Over two thousand years ago Taoist philosopher Chuang Tzu wrote several parables extolling the virtues of uselessness, e.g., deformed human beings—hunchbacks, cripples, and lunatics—and knotted, gnarled, fruitless trees. One such story is the following:

> Shih the carpenter was on his way to the state of Ch'i. When he got to Ch'ü Yüan, he saw an oak tree by the village shrine. The tree was large enough to shade several thousand oxen and was a hundred spans around, towering above the hilltops with its lowest branches eighty feet above the ground. More than ten of its branches were big enough to be made into boats. There were crowds of people as

[illegible] out stopping.

[illegible] stopping. Why is this?"

[illegible] no use. This is why it has reached such a ripe old age.

[illegible] if I had been useful, could I have ever grown so large?

[illegible]

[illegible] serve as a shrine?"

[illegible] ordinary way."

[illegible] live a full, natural life.

[illegible] example, Carl's dream.

[illegible]

> just managing to grab it as she goes over. Now she is in great danger, struggling precariously. Then along comes a horrible-looking, deformed, retarded man. His appearance is frightening to the woman. But the man reaches over and pulls her to safety. Later I am walking into a large room where a religious celebration or ceremony is taking place. On one side of the room I see a row of identical clean-cut, well-dressed young men. They are standing rigidly. On the other side there is a line of crippled, retarded people dressed in rags. They look similar to the man who appeared earlier. I know I must choose which group to join. I decide to go with the latter group, whereupon they all cheer and celebrate my decision.

This dream is remarkably similar to the Taoist stories lauding the uselessness, an archetypal motif essential to the individuation process.

THE RELATIVITY OF OPPOSITES

Stories of reverence for the useless express two basic features of Taoist thought: the relativity of values and the principle of polarity. Taoism portrays the latter by the traditional Chinese symbolism of yin and yang, representing the shady and sunny sides of a mountain and, by extension, all paired existence. Like two sides of a coin, yin and yang, dark and light, useless and useful are complementary poles of nature that can never be separated. According to Chuang Tzu:

> Those who would have right without its correlative, wrong; or good government without its correlative, misrule—they do not apprehend the great principles of the universe nor the conditions to which all creation is subject. One might as well talk of the existence of heaven without that of earth, or of the negative principle without the positive, which is clearly absurd. Such people, if they do not yield to argument, must be either fools or knaves.[2]

The Taoists realized that no single concept or value could be considered absolute or superior. If being useful is beneficial, then being useless is also beneficial. The ease with which such opposites may change places is depicted in a Taoist story about a farmer whose horse ran away.

> His neighbor commiserated only to be told, "Who knows what's good or bad?" It was true. The next day the horse returned, bringing with it a drove of wild horses it had befriended in its wanderings. The neighbor came over again, this time to congratulate the farmer on his windfall. He was met with the same observation: "Who knows what is good or bad?" True this time, too; the next day the farmer's son tried to mount one of the wild horses and fell off, breaking his leg. Back came the neighbor, this time with more commiserations, only to encounter for the third time the same response, "Who knows what is good or bad?" And once again the farmer's point was well taken, for the following day soldiers came by commandeering for the army and because of his injury the son was not drafted.[3]

[illegible] the opposites.

INTEGRATING THE SHADOW

[illegible] tion process.

[illegible]

[illegible]

WHAT IS WRONG IS RIGHT

[illegible] eliminate them.

[illegible]

[illegible] purpose.

[illegible] whole.

> [illegible] developed his valuable potentialities.[4]

[illegible]

> [illegible] but as a process with its own inner logic and wisdom.[5]

[illegible] somehow right and that we should assist it.

[illegible]

USELESSNESS AND INDIVIDUALITY

[illegible]

Otherwise, we will live [illegible] dissatisfied lives [illegible] and [illegible] parts [illegible] personality [illegible] exaggerated way [illegible] as to live as individuals.

Jung also emphasized the importance of living one's unique life. He [illegible] development [illegible] to develop one's own personality as [illegible] living [illegible] was part [illegible] society, for he observed that [illegible] with [illegible] and [illegible]. A-bout [illegible] in *The Development of Personality*:

> All too many people [illegible] their own lives, and generally they know next to nothing about their own nature. [illegible] make [illegible] efforts to adapt [illegible] in any way [illegible] with [illegible] rules, regulations, and habits [illegible] regarded as being right. They are slaves of "what people think," "what people do," etc.[6]

This is increasingly the case the more we attempt to live as average members of society by marrying, having children, establishing a secure profession, and social norms. Such norms are especially deadly for those whose [illegible] pattern deviates tremendously from the average, such as artists, [illegible], priests, and nuns.

The more we align ourselves with our own individual paths, the less we can live strictly according to collective norms and values. [illegible] realize that [illegible] ourselves from the suggestive power of the collective psyche and the surrounding world and be willing to appear useless or stupid. As Lao Tzu said:

> *When the wise man learns the Way*
> *He tries to live by it*
> *When the average man learns the Way*
> *He lives by only part of it*
> *When the fool learns the Way*
> *He laughs at it.*
> *Yet if the fool did not laugh at it,*
> *It would not be the Way.*
> *Indeed, if you are seeking the Way*
> *Listen for the laughter of fools.*[7]

Lao Tzu took the idea of being useless even further, suggesting that we retreat from sacrifice [illegible] even a single hair for the benefit of the world [illegible] this way [illegible] the world [illegible] order. This again is an exaggeration; Lao Tzu did not mean that we should abandon the world and [illegible]. The true sage [illegible] own nature and the world. In the words of Chuang Tzu:

> [illegible]

> self [illegible] the world's teachings [illegible] that which makes him independent of others.[4]

In other words, we should aim at becoming ourselves and bring what we are into the world.

* * *

54 · WORKING WITH WOMEN'S DREAMS

KAREN SIGNELL

"Who knows what evil lurks in the hearts of men? The Shadow knows." This introduction to the popular 1940s radio show *The Shadow* has a ring of truth to it. We sometimes glimpse, lurking in the dark corners of our awareness, mysteries that are part of the human condition. We see, too, certain socially unacceptable things we would rather not acknowledge or experience. The term shadow usually refers to those negative qualities, all the bad things that don't fit our conscious picture of ourselves, that we banish from the daylight of ego-consciousness.

In daily life you may catch only a fleeting glimpse of your own shadow's existence in your avoidance of certain topics or your vague feelings of guilt, self-doubt, discontent, or discord. You may suddenly notice vague worries and feelings in a flush of embarrassment, in an awkward moment of nervous laughter, in a burst of tears, in a flare of anger. When a dream discovers your shadow, you must be firm and kind enough to get past your resistance to understanding the dream's message and taking it to heart. This is a humbling experience, but it can also be healing and give you integrity.

The first dream shows how useful finding your own personal shadow can be, for by admitting your dark side, you can take better care of yourself and others.

> A *Rat in a Trap:* I smell something bad. It's a rat or a mouse in the kitchen, caught in a trap. I thought it was alive, writhing. [illegible] kill it or dispose of it. I'll take care of it somehow.

The dreamer, Peg, wondered, "What's my rat, my own shadow?" Rats are sneaky, selfish, and stealthy. Peg's first association concerned her old boyfriend and her relief that he was not coming to town as he had planned. Suddenly it came to her—what she had caught herself at. She had been unconsciously planning to have sex with him, even though she was currently in a monogamous relationship [illegible] one else

[illegible] snapped it into focus

[illegible] her flu clearing up soon afterward, too.

[illegible] worry

[illegible] tions unconsciously because they are familiar

[illegible] without siblings, or a twin

[illegible]

[illegible]

[illegible]

A woman, Carolyn, had the following dream:

> [illegible] There's an evil child, blood all over, and slashed bodies.
>
> [illegible] for now. Then we're reconciled and we hug.
>
> [illegible] I need something else for them.

[illegible] She was reminded of a dream the previous month:

> Earlier dream, *Mother Doesn't Remember Unpleasant Things*: My mother is watch- [illegible] pening in the daughter's first years.

[illegible]

[illegible] reveal the truth, but she wasn't ready yet.

[illegible] selves and be laid to rest.

[illegible] as a young child.

[illegible]

[illegible] ranges of rejection and acceptance.

[illegible] protect yourself and others.

• • • • • • •

55 · EMERGENCE OF THE SHADOW IN MIDLIFE

JANICE BREWI AND ANNE BRENNAN

The turning point that begins with the transition from the first to the second half of [illegible] a reevaluation of the more or less unconscious, hitherto neglected sides of the psyche. In this process the Shadow plays a great creative role.

> [illegible] has [illegible] a person has [illegible] psychological [illegible] work [illegible] And then suddenly [illegible] You wake up one day and you are unexpectedly out of gas. [illegible] atmosphere [illegible] personal relationships [illegible] the sweet [illegible] possessions, power [illegible] and you are left wondering what happened last night? Where did it go? —Murray Stein

It is the Shadow who is responsible for such a shocking event. It is the Shadow who has come when the middle-aged person begins to experience himself or herself in such a whole new way. [illegible] as the [illegible] Shadow was [illegible] practical [illegible] This growing awareness of the [illegible] part of the personality [illegible] resisted [illegible]

A [illegible] is great [illegible] this Shadow has a sufficiently developed ego personality to engage? [illegible] swallowing [illegible] ego consciousness whole. However, at this same time [illegible] the ego personality is in danger of closing in on itself and getting stuck, precisely because of this same strength. [illegible] the Shadow [illegible] parts of the personality [illegible] consciousness has [illegible] begins to [illegible] a kind of [illegible] between two personalities [illegible] This is the midlife question. Answering that question [illegible] as the [illegible] each [illegible] presents the question [illegible] spirituality [illegible] Midlife spirituality [illegible]

These encounters with the Shadow are [illegible] The [illegible] may give [illegible] expression [illegible] new experiences [illegible] These very [illegible] experiences in a word [illegible] reduces them. However [illegible] word does [illegible] sometimes [illegible] and always dis-

[illegible] and is not "simply losing one's mind."

[illegible] of life

[illegible]

[illegible] ble the cultivation of their opposites

> [illegible] *Essays in Analytical Psychology*

[illegible] gration of the Shadow.

56 · FOR THE MAN AT MIDLIFE

DANIEL J. LEVINSON

[illegible] engaged with it

[illegible] himself

[illegible] restructured

[illegible] great hurt to others, including his loved ones

[illegible]

[illegible] end, perhaps, more harm than good

[illegible] sequences.

[illegible] responsibility

[illegible]

ues the destructive forces within the wider context of his ongoing adult life, setting them against the creative, life-affirming forces and finding new ways to integrate them in middle adulthood.

This learning I have just referred to is not primarily conscious or intellectual. It cannot be acquired simply by reading a few books, taking a few courses, or even having some psychotherapy, though all of these may contribute to a long-term developmental process. The main learning goes on within the fabric of one's life. During the Mid-life Transition we often learn by going through intense periods of suffering, confusion, rage against others and ourselves, grief over lost opportunities and lost parts of the self.

One possible fruit of a man's labors on this polarity is the "tragic sense of life." The tragic sense derives from the realization that great misfortunes and failures are not merely imposed upon us from without, but are largely the result of our own tragic flaws. A tragic story is not merely a sad story. In a sad story, the hero dies or fails in his enterprise or is rejected by his special love; the unfortunate outcome is brought about by enemies, poor conditions, bad luck or some unexpected deficiency in the hero.

The tragic story has a different character. Its hero is engaged with extraordinary virtue and skill in a noble quest. He is defeated in this quest. The defeat is due in part to formidable external difficulties, but it stems above all from an internal flaw, a quality of character that is an intrinsic part of the hero's strength. The flaw usually involves hubris, arrogance, ego inflation, omnipotence and destructiveness. The nobility and the defect are two sides of the same heroic coin. But genuine tragedy does not end simply in defeat. Although the hero does not attain his initial aspirations, he is ultimately victorious: he confronts his profound inner faults, accepts them as part of himself and of humanity, and is to some degree transformed into a nobler person. The personal transformation outweighs the worldly defeat and suffering.

* * *

57 · How to Deal with Evil

LILIANE FREY-ROHN

Although it is possible for evil to be transformed into good, we must not overlook the fact that this is only a possibility. Man's highest virtues are called upon when he is confronted with evil. The most subtle problem of the psychology of evil is how one should deal with this adversary—this treacherous and dangerous opponent in the psyche—so as not to be destroyed by it.

One can make a wide cleft between good and evil and assert that it must be subjugated or suppressed. On the other hand, as Nietzsche suggested, one can ally oneself with the power of the reverse side of morality and help the blind [illegible] salvation.

[illegible] also his inner adversary

[illegible] darkness.

[illegible] eternal love.

[illegible] Sabbath.

[illegible] problems and anticipate emerging values.

[illegible]

then experience an inner liberation, a condition—to use Nietzsche's phrase—"beyond good and evil." In psychological terms, the sacrifice of the ego will adds energy to the unconscious, and leads to an activation of its symbols. This corresponds to the religious experience in which the resurrection follows the crucifixion and the ego will becomes one with the will of God. From either standpoint, the acceptance of sacrifice is the *sine qua non* of salvation. A transformation takes place in the symbols of both good and evil. Good loses some of its goodness, and evil some of its evil. As doubtless the "light" of consciousness increases, so the "darkness" of the soul appears less black. A new symbol emerges in which the opposites can be reconciled. I am thinking here of the symbols of the Cross, of the *T'ai Chi Tu*, and of the Golden Flower. For the individual, the emergence of such a symbol often brings a new understanding of the conflict, a neutralization of the opposites, and a transformation of the God-image. It always has a liberating effect on the soul: the conscious personality and the inner adversary both appear transformed. Whether it attacks us in the form of illness, external disorder, inner emptiness, or as a shattering invasion from within of an immoral demand, evil can finally prove to be a means of healing, which reconnects the individual with the central core of his being, with the self, the image of the Godhead. Whoever attains such a reconciliation will not only feel open to the creative; he will also experience again the tension of the opposites—this time in a positive manner—and so he will finally recover his powers of decision and action.

* * *

Put what salve you have on yourself.
Point out to everyone the disease you are.
That's part of getting well.
When you lance yourself that way,
you become more merciful and wiser.
Even if you don't have some particular
fault at the moment, you may soon
become the one who makes that very act
notorious.

RUMI

PART 10

OWNING YOUR DARK SIDE THROUGH INSIGHT, ART, AND RITUAL

If a way to the better there be, it lies in taking a full look at the worst.

THOMAS HARDY

So the person who has eaten his shadow spreads calmness, and shows more grief than anger. If the ancients were right that darkness contains intelligence and nourishment and even information, then the person who has eaten some of his or her shadow is more energetic as well as more intelligent.

ROBERT BLY

I dreamt last night,
oh marvelous error,
that there were honeybees in my heart,
making honey out of my old failures.

ANTONIO MACHADO

If you bring forth what is within you, what you bring forth will save you. If you do not bring forth what is within you, what you do not bring forth will destroy you.

JESUS

INTRODUCTION

[illegible] Satanism teach.

[illegible] of the unconscious.

> [illegible] sink our boat.

[illegible]

[illegible]

[illegible] negotiations will be unavoidable.”

[illegible] shadow robs us of our innocence.

[illegible] gap between who we are and who we thought we were.

[illegible] us whole.

[illegible]

[illegible]

[illegible]

[illegible] creativity to integrate them.

[illegible] pain and power.

[illegible] illustrate their method.

[illegible] chew on to integrate the shadow complex.*

[illegible] owning the shadow.

[illegible]

Even with great effort to own his shadow, [illegible] prolonged [illegible] and regular [illegible], no one is [illegible] certain. We have no vision of a completely perfected human being who has made conscious all shame, greed, jealousy, rage, lust, and [illegible] tendencies. There is no human being who has stopped projecting onto others his dark impulses or his bright unrealized longings.

Instead, as each layer of shadow is uncovered, as each fear is faced, each projection repossessed, we [illegible] yet another [illegible] created [illegible]. Mining the dark recesses of the human psyche is endless. But at a certain point, in some strange turnabout, those qualities that before seemed so alluring, so full of light, are cast into darkness; and those that seemed wicked or weak appear suffused with a creative [illegible]. When a woman's sensuality and [illegible] are in the shadow, for example, sensuous women seem gaudy and manipulative to her. But when her sensuality has been awakened, these same women seem to her like sisters.

Likewise, a man who abhors big business for its greedy, competitive, goal-oriented values and then achieves his own success will not so quickly judge his more materialistic brothers. In each case, our identities expand to include those characteristics that had been cast out onto others.

In this war between the opposites, there is only one battleground—the human heart. And somehow, in a compassionate embrace of the dark side of reality, we become bearers of the light. We open to the other—the stranger, the weak, the sinful, the despised—and simply through including it, we transmute it. In so doing, we move ourselves toward wholeness.

• • • • • • •

58 · TAKING RESPONSIBILITY FOR YOUR SHADOW

KEN WILBER

Like the projection of negative emotions, the projection of negative qualities is very common in our society, for we have been duped into equating "negative" with "undesirable." Thus instead of befriending and integrating our negative traits, we alienate and project them, seeing them in everybody else but ourselves. As always, however, they nevertheless remain ours. As an example, one out of a particular group of teenage girls love Jill but one tenth grader, Betty, can't stand her because, as Betty explains, Jill is a prude. And Betty hates prudes. So she will go to great lengths to try to convince her other friends of Jill's supposed prudishness, but nobody seems to agree with her, which further infuriates Betty. It is perhaps that [illegible] Betty hates [illegible] her own [illegible] between Betty and Betty [illegible] between [illegible] nothing to do with the [illegible] Betty's own self-hatred.

All of us have [illegible] that we refuse to [illegible] ment which we [illegible] with them [illegible] by our own [illegible] and the [illegible] that we treat ourselves with the same [illegible] friends. [illegible]

> The [illegible] the same [illegible] should discover [illegible] most [illegible] must [illegible]

The consequences are always twofold. [illegible] that we really lack the quality which we are projecting [illegible] we do not act upon [illegible] environment [illegible] we end up [illegible]

[illegible] in the environment [illegible] hand [illegible] For instance [illegible] for Betty [illegible] Betty's hatred [illegible] was only projected [illegible] last week [illegible] inquired how he was doing [illegible] clean the garage [illegible] answered that he [illegible] snapped back at her [illegible] pressured. And [illegible] more or less correct [illegible]

[illegible] mately occurred

[illegible]

[illegible]

[illegible] ested critic of people.'

[illegible] to us as a vampire battens on its prey.

[illegible] be the case

[illegible]

[illegible]

[illegible] just to be aware of them

[illegible]

[illegible]

[illegible] the Shadow

[illegible] re-discovered your Shadow

[illegible] livers you from the symptom

[illegible] your symptoms.

[illegible] posite of my conscious direction)

[illegible] rather, let your Shadow fall.

[illegible]

[illegible]

[illegible] these pro- [illegible] the very first step of [illegible] having your opposites [illegible] Shadow [illegible] Playing your opposites [illegible] the Shadow [illegible] understanding [illegible] step [illegible] their [illegible] mund the second step of reversal.

And so [illegible] that through playing our opposites, through giving [illegible] we eventually extend our [illegible] and [illegible] aspects of the [illegible] persona. [illegible] the split between the persona and Shadow [illegible] and healed.[?]

* * *

59 EATING THE SHADOW

ROBERT BLY

It is proper to ask then: "How does one go about eating the shadow or retrieving a projection, practically?"

[illegible] primitive [illegible] playing [illegible] a general [illegible] patriarch [illegible] to be [illegible] fairy stories.

For [illegible] and say [illegible] back [illegible] or she may [illegible] power. [illegible]

[illegible]

[illegible]

[illegible]

* * *

60 · TAKING BACK THE DISOWNED SELF

NATHANIEL BRANDEN

[illegible] inner life.

[illegible] "controlled."

[illegible] develops.

[illegible] experience

[illegible] to the repression of emotions

[illegible]

[illegible] early years of his life

[illegible] laughed and invited me to proceed.

[illegible]

[illegible] is now. Talk to her. Tell her."

[illegible] *ever listen?*"

[illegible] that conceded the point.

[illegible] logical defenses to weaken.)

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] to let go of her defenses.

[illegible] needed.

[illegible]

about your anger?" That's such a [illegible] dream [illegible] he [illegible]. "I'm afraid [illegible] afraid of what [illegible] I [illegible]."

His father had died early, [illegible] years ago, when [illegible] was six years old.

During the weeks that followed, I did not call upon him to [illegible] any particular exercises again. Previously I merely let him watch while I worked with others in the group. But now he cried at nearly every session as he watched one member after another reconfront early traumatic experiences. He became more and more able to remember and to talk about events in his childhood and to do so with emotional involvement. As the weeks went by, one could observe the growing relaxation of his body, the gradual dissolving of tensions, and the reawakening of his capacity to feel. As he permitted himself to experience his formerly disowned needs and frustrations, he discovered within himself desires, responses and aspirations of which he had had no knowledge. Within a few months his passion for a particular career which he had repressed long ago was reborn.

• • • • • • •

61 · DIALOGUE WITH THE DEMONIC SELF

HAL STONE AND SIDRA WINKELMAN

In learning to deal with demonic energies, one basic principle should be followed. The way to work with disowned instinctual energies that have become demonic is to *wait before working with them*. It is essential to first work for a considerable period of time with the primary selves which fear and are opposed to demonic energies. They have been protecting the individual since childhood from these energies because they perceived them as dangerous. Demonic energies continue to be dangerous until such time as an aware ego is able to handle them as well as the more conventional, rational selves. It is also vital to avoid being seduced by a subject who says, "I want to work with my demonic." These are not energies to be tampered with.

It is a paradox, we realize, to say that the key to exploring demonic energies is to not explore them, but this approach keeps the work safe and grounded. Having prepared by working with the primary selves at length [illegible] the facilitator and subject can begin to explore some of these disowned instinctual energies. The role of the vulnerable child must [illegible] be overlooked, [illegible]. This self often fears the expression of demonic energies [illegible] their fears about [illegible] or [illegible] some catastrophe [illegible].

[illegible] will encounter in the evolution of consciousness

[illegible] are being disowned.

[illegible]

[illegible] to illness or even death

[illegible] also encompass these demonic energies

[illegible] imprisonment

[illegible] back into the cage

[illegible]

a[illegible] power [illegible] The [illegible] the greater [illegible] capacity to destroy.

Entering [illegible] Voice Dialogue session [illegible] requires real [illegible] The following are possible [illegible] Voice Dialogue with demonic energies:

May I talk to the part of Sue who would like to [illegible] what she wants whenever she wants?

May I speak with the not-nice Ruth?

May I speak with the part [illegible] that would like to [illegible] the world?

May I talk to the part of Lori [illegible] that would like to [illegible] her?

May I talk to the part of you that would like to be all-powerful?

May I talk to the part of you that feels like [illegible] aggressive people?

All of these are [illegible] ways in which energy patterns that are usually regarded as repressed and [illegible] energies. They are different [illegible] for the vast majority of people. Each [illegible] like a [illegible] to ask for the self [illegible] a particular subject [illegible] The way the [illegible] is [illegible] to speak [illegible] be [illegible] the disowned energies but not so strong that it threatens the subject's protector/controller.

SENSUALITY

For years, Sandra was plagued by a repetitive nightmare of being chased by wild animals, particularly [illegible] She began therapy and in an early dialogue session the facilitator asked to talk with her cat nature.

CAT VOICE
She doesn't know me or like me.

FACILITATOR
Why not?

CAT VOICE
She's afraid of what would happen if I were around.

FACILITATOR
We [illegible] that you were around [illegible] time. What would you do? What would happen?

CAT VOICE
I'd [illegible] like hot baths and [illegible] sunny [illegible] with [illegible] when I wanted [illegible] when [illegible] wanted. I'd never [illegible] never [illegible] unless [illegible] I'd make sure [illegible]

was with me while I was cooking, and I'd make sure he was making love to me all the time. That's another thing I'd make: love all the time. I'd never stop. I'd use all kinds of exotic oils and I'd massage myself all over.

Sandra had grown up conditioned to identify with being a proper lady. In her marriage, she was identified with being a good mother and a pleasing daughter. Her sensual Aphrodite nature had long been eradicated from her awareness. She was not allowed to be selfish, sensual, or self-indulgent. Fortunately for Sandra, her unconscious maintained its pressure. Over and over again, her feline nature appeared in her nightmares, chasing her like the aggressive demon it had become. A few nights after this dialogue session, she had the following dream:

> I'm again walking down the street. It feels very familiar. I'm aware again of the [illegible] and the sense of being followed. I know who he is here. I start to run. Then I stop. I am tired of running. I turn around to face my pursuer. It is a lion. It comes running up to me and then stops and licks my face. Why have I always been so afraid?

Because Sandra had been identified with a good girl–pleaser psychology all her life, it is no wonder that her natural instincts were disregarded. Having been rejected, they are now enraged. Because she refused to look at them, they grew in power and in their fury. This made it ever harder and more frightening for her to face them and listen to their demands.

What is remarkable about this whole process is that when we have the courage to look at our disowned parts, they change. The tiger now licks our face. He does not need to take over our personality. He only needs to be honored, to be heard, to be allowed to speak.

THE DEMONIC VOICE

John was considering a serious career change after practicing as an attorney for twelve years. Following the rather nasty breakup of his marriage, he became involved in a spiritual process that led him to feel he should give up his law practice. His spiritual self, with the support of a spiritual teacher John had become involved with, told him he needed more time for his spiritual development. His meditations inspired a number of profound experiences, but he felt some doubt about such a radical change. A number of his friends felt he had become too one-sided, so he sought help to find more of a balance in his life.

After an initial period of discussion, John's therapist asked to talk to John's spiritual voice. This voice spoke at great length about John's spiritual process, how much he had changed, and his need for time to devote to more introverted pursuits. The voice was quite positive and supportive and pointed to a clear direction for John's life. The therapist then asked John if another voice was available to speak, one that would be the opposite of the spir himself. What emerged was the voice of power and energy John referred to as his demonic side.

THERAPIST (TO DEMONIC VOICE)
How do you feel about John's decision to give up his law practice?

DEMONIC
I resent it and reject it. That son of a bitch has rejected me all his life. Then he goes into this spiritual trip and I go down another 2,000 feet into the earth.

THERAPIST
Why are you so angry at the spiritual side? It has some very good ideas and John has been helped considerably by it.

DEMONIC
I'm angry because I'm left out. Whatever I am, I'm not part of his trip. His marriage was outlandish because I wasn't a part of it. I'm glad his wife nailed him. He deserved it. He was always the angel and she was the bitch. That's because I was buried. I'm telling you something—this bird is made of saccharin.

THERAPIST
Have you always been this angry with John?

DEMONIC
Look, wise up. I'm angry because he ignores me. He's Mr. Nice Guy. So long as he tries to act like Jesus Christ, I will do everything I can do to defeat him. All I want is to be acknowledged.

THERAPIST
What would it mean for John to acknowledge you? I mean this in a very practical way. What does acknowledgment mean?

DEMONIC
Right now he thinks I don't exist—that I'm not real. Before he got into this spiritual stuff he just rejected me. Now he's learned that I'm supposed to be transmuted. How would you feel if every time you expressed yourself someone tried to transmute you into something better or higher? It's insulting.

THERAPIST
Well, I guess I'm not sure what it would mean on a very practical level.

DEMONIC
I don't like his passivity with his wife. She controls everything in regard to the children. He thinks that by being nice everything will get better. Well, it's not getting better. It's getting worse. And before he signs the final property settlement I suggest he listen to me. Mr. Nice Guy is giving her [illegible]. I also don't like some of the people in his group. I'd like him to listen to me, to take me seriously, to hear what I have to say.

John's demonic voice was like a caged animal, filled with the power and energy of being rejected for a lifetime. His marriage ended in disaster, in part because he forced his wife to carry the demonic side of himself. Because John had been unable to show his anger, negativity, or selfishness, it became necessary for her to express these points of view. Conversely, as she became more identified with these patterns, he was thrown ever more deeply into an identification with his spiritual and loving selves. It soon became apparent to everyone that his wife was the demon and he was the good guy. How often our spouses and partners live out our disowned selves in this same manner.

John had slipped very easily into the spiritual mode. It was a natural way of expressing his very loving and positive nature. Unfortunately, his awareness was identified with these spiritual energies. Furthermore, the spiritual voices were identified with his previous nice guy persona, which precluded all expressions of power, anger, negativity, and selfishness. No wonder this voice was enraged!

It takes great courage to face our disowned demonic patterns. The energies of these selves have lived in isolation for years, like lepers shunned by regular society. When we see people who embody these qualities, we avoid them if possible. They are reprehensible to us. How easy, and yet how difficult it is to take the next step to recognize that those people whom we cannot stand are clear reflections of our negated parts.

• • • • •

62 · TAMING THE SHAMEFUL INNER VOICE

JOHN BRADSHAW

As a formerly shame-based person, I have to work hard at total self-acceptance. Part of the work of self-acceptance involves the integration of our shame-bound feelings, needs and wants. Most shame-based people feel ashamed when they need help, when they feel angry, sad, fearful or joyous, and when they are sexual or assertive. These essential parts of us have been split off.

We try to act like we are not needy. We pretend we don't feel what we feel. I think of all the times I've said I feel fine when I was sad or hurting. We either numb out our sexuality and act very puritanical, or we use sex as a way to avoid all other feelings and needs. In all cases we are cut off from vital parts of ourselves. These disowned parts appear most commonly in our dreams and in our projections. This is especially true of our sexuality and natural instincts.

[illegible]

THE INNER VOICE

[illegible]

[illegible]

[illegible] Bond."

[illegible]

[illegible]

dependency. Firestone writes that the voice is the result of the parents' deeply repressed desire to destroy the aliveness and spontaneity of the child whenever he or she intrudes on their defenses."

Robert Firestone has done pioneering work in identifying the origins and destructiveness of the voice. He has developed some powerful ways to bring these hostile thoughts into the patient's awareness. He writes that the process of formulating and verbalizing negative thoughts acts to lessen the destructive effect of the voice on the patient's behavior.

In voice therapy patients are taught to externalize their internal critical thoughts. By so doing they expose their self-attacks and ultimately develop ways to change their negative attitude into a more objective, non-judgmental view. As the voice is externalized through verbalization, intense feelings are released, which result in powerful emotional catharsis with accompanying insight.

OVER-REACTION DIARY

The first method I would suggest flows directly from the early work Firestone did in testing the triggering of the obsessive critical voice process. It involves keeping a diary of your defensive over-reactions. It is best done when you are involved in some kind of feedback/share group. But it can also be done simply in the context of your daily interpersonal life.

Each evening, before retiring, think back over the events of the day. Where were you upset? Where did you over-react? What was the context? Who was there? What was said to you? How does what was said to you compare with what you say to yourself?

For example, on December 16th my wife and I were talking about remodeling rooms in our house. At one point in the conversation I felt my voice tone accelerating and intensifying. Soon I was talking about the stresses that my current work entails. I heard myself saying, "Don't expect me to supervise this job. I can just barely keep up with my basic obligations." Later I entered this outburst into my diary. I used the following format:

Date: Wednesday, December 16, 8:45 p.m.

Context: Discussion of improvements around our house

Over-reaction: After she said, "I'm going to need some help from you," I said in an increasingly agitated tone, "Don't expect me to supervise this job," etc.

Underlying Voice: You're a rotten husband. You don't know how to fix anything. You're pathetic. Your house is falling apart. What a wimp. Real men know how to fix things and build. Good fathers take care of their homes.

It's crucial to take time with the voices. I recommend you get in a relaxed state when it's quiet and calm. Really listen to yourself; listen to what you're saying to yourself. Write it down and then say it out loud. Be spontaneous about the [illegible] once you start saying [illegible] out loud [illegible] you [illegible] be surprised at the automatic outpouring.

If [illegible] in a group [illegible] with [illegible] other person [illegible] [illegible] Say [illegible] [illegible] But [illegible] [illegible] Say [illegible] the second person [illegible] emotional voltage triggered by the voice.

ANSWERING THE VOICE

Once you have expressed the voice, you can start answering the voice. You are no longer bound [illegible] the [illegible] dictates of the voice. In [illegible] answered that I am a good husband and I [illegible] me. My [illegible] depend [illegible] doing anything. I work hard and I [illegible] to pay someone [illegible] house. I [illegible] ever [illegible] knew how [illegible] Many [illegible] are carpenters and [illegible] Many are not.

[illegible] dialogue [illegible] next day I [illegible] answer back [illegible] *[illegible] recommends that you take action by [illegible]* In my example, I [illegible] a carpenter I knew and told him exactly what I wanted [illegible] I [illegible] got [illegible] house.

TRACKING DOWN THE INNER CRITIC

A second way to expose [illegible] comes from Gestalt therapy [illegible] *Tracking Down The [illegible]* A [illegible] dialogue goes on in all shame-based people. This game has been called [illegible] game. It almost always [illegible] The following exercise will help you make it more conscious, and give you tools to [illegible] I've taken this exercise from the book, *Awareness*, by John O. Stevens.

Sit comfortably and close your eyes. [illegible] Now imagine [illegible] from you. Form some kind of visual image of yourself [illegible] in front of you, perhaps as if reflected in a mirror. How [illegible] What [illegible] facial expression do you see?

Now silently criticize this image of yourself as if you were talking to another person. If you are doing this experiment alone [illegible] yourself what you [illegible] Begin each sentence with the words, "You should [illegible]" "You [illegible]" [illegible] Make a long list [illegible] as you [illegible]

[illegible]

[illegible] own words and let yourself experience them

[illegible]

[illegible] authority figure who controls you.

[illegible] first step in externalizing the voice.

[illegible]

[illegible] nonshaming person

63 LEARNING ACTIVE IMAGINATION

BARBARA HANNAH

[illegible] least we are spared their hostility

[illegible] remarkable way.

[illegible]

[illegible] on our environment

[illegible]

[illegible]

[illegible] hear the dream while awake.

[illegible] very [illegible] know [illegible] speak [illegible] as [illegible] inspired [illegible] separate [illegible] possible [illegible] visualization [illegible] voices [illegible] I speak [illegible] so that [illegible] never need make a mistake. Moreover [illegible] paradox [illegible] possible [illegible] this case [illegible] judge [illegible].

There is one very important [illegible] should always [illegible] active imagination [illegible] the places where we [illegible] must give [illegible] we say [illegible] more [illegible] we would [illegible] important [illegible] remaining passive [illegible] we [illegible] make our [illegible] hands [illegible] what the unconscious wants to say or do.

The technique for both [illegible] and [illegible] image [illegible] images [illegible] change [illegible] like [illegible] image [illegible] for instance [illegible] itself [illegible] it may turn [illegible] ship [illegible]. The technique consists of keeping [illegible] attention [illegible] the first image and [illegible] has [illegible] happened [illegible] what message [illegible] unconscious [illegible] know [illegible] us. [illegible] necessary [illegible] entering [illegible] ourselves. It [illegible] after we have [illegible] learned to let things happen [illegible] fantasy [illegible] changes as just described [illegible] the first image [illegible] remain a sort of passive [illegible] as [illegible] were [illegible] that speaks. To be able to let things happen is very necessary, but [illegible] becomes harmful [illegible] purpose of active imagination is to come to terms with the unconscious, and [illegible] we must have [illegible] with the unconscious, for which it is necessary [illegible] own firm viewpoint.

* * *

64 · DRAWING THE SHADOW

LINDA JACOBSON

> A huge, dark figure appears in my [illegible] garden. I am terrified by him. Quaking, I realize that I am at his disposal. I am his possession. It is my father, the man who [illegible] me [illegible]. Barely able to contain my tears, I draw an image of that leering man in the doorway about to devour me unless I do his

> bidding. Then I draw the shadow of this figure—he who has haunted my years and cast a pall over my entire life.

[illegible]

[illegible] remain unexpressed.

[illegible] your sense of self in this way.

[illegible] your breath, and tell yourself:

> [illegible] warm? Notice other sensory details.
>
> [illegible] are full of a radiant light, a fulfilled human being.
>
> [illegible] awe? hatred or respect? love or disgust?
>
> [illegible] timid? sexy? arrogant?
>
> [illegible]

be spontaneous. A[illegible] [illegible] Try [illegible] the shadow [illegible] the work, but going for emotional expression.

You may draw [illegible] images to change as you draw. It is not necessary to understand the significance of the image. The [illegible] drawing is [illegible] because [illegible] a conscious image of your shadow to work with.

If a frightening image appears, [illegible] keep drawing [illegible] the greatest opportunity [illegible] because it is raw [illegible] energy.

Through this kind of drawing, you can develop a series of images of your shadow. The images [illegible] reflecting the healing process.

Like many of my students, N[illegible] found that [illegible] her father's shadow side and her [illegible] led to a growing [illegible] of her own strength and sense of confidence. Here are a few other exercises for working with the shadow:

- Do a drawing that integrates your shadow into [illegible] persona.
- Do a written dialogue with your shadow drawing to find out what it needs.
- Do a drawing of yourself from the shadow's point of view.

You, too, may find drawing the shadow to be a rich creative experience.

* * *

65 WRITING ABOUT THE OTHER

DEENA METZGER

The shadow is the darkness which is ours, which we cannot escape, [illegible] is most difficult [illegible] There[illegible] we must be willing to go into the dark, for that is where [illegible] a partnership with the unknown. If we do not move toward it, we [illegible] that the shadow will [illegible] toward [illegible] we are overwhelmed by [illegible] dark, we often feel as if we ourselves *are* the dark.

How, then, do we meet the shadow? By acknowledging that there are parts of ourselves that we consider absolutely strange [illegible] these parts [illegible]

[illegible] ing that encourages the shadow to emerge.

[illegible] even further.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] identity, a false cover.

[illegible] ered by this persona?

[illegible]

[illegible] and differences

[illegible]

[illegible]

[illegible] yourself living the other's life

[illegible] the life he or she led, how does the shadow self die?

[illegible] for ourselves

[illegible] alone, naked, and the light is behind us

* * *

I go among trees and sit still
All my stirring becomes quiet
around me like circles on water
My tasks lie in their places

where I left them, asleep like cattle.

Then what is afraid of me comes
and lives a while in my sight.
What it fears in me leaves me,
and the fear of me leaves it.
It sings, and I hear its song.

Then what I am afraid of comes.
I live for a while in its sight.
What I fear in it leaves it,
and the fear of it leaves me.
It sings, and I hear its song.

WENDELL BERRY

EPILOGUE

JEREMIAH ABRAMS

> If the fool would persist in his folly he would
> become wise.
>
> WILLIAM BLAKE

[illegible]

[illegible] to trust them.

[illegible]

[illegible] dark-haired woman throwing darts at her!

[illegible]

[illegible] responds.

[illegible]

[illegible] ing a whole of ourselves

[illegible]

[illegible] wisdom

[illegible] same!

[illegible]

[illegible]

[illegible]? As Jung has said, "The only devils in the world are those running around in our own hearts. That is where the battle should be fought."

We can choose to be a person whom we can respect. We can choose behavior we can stand by and which produces no remorse. It is possible but only if the choices are clear and we make them consciously. Awareness of the shadow personality dissolves its unconscious power over our choices.

Here is the golden opportunity in realizing the shadow: the gold is in the awareness and choice it makes possible by mediating the tension between our shadow and our ego. We have a choice about what we enact in the world. It follows that we can take responsibility for the kind of world we create.

· · · · · · ·

To go in the dark with a light is to
know the light.
To know the dark, go dark.
Go without sight, and find that the dark, too,
blooms and sings,
and is traveled by dark feet and dark wings.

WENDELL BERRY

NOTES

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4. [illegible] trans. Mary Boyd Higgins and Therese Pol (New York: Farrar, Straus & Giroux, 1973), p. 91.

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6. [illegible] *and the Collective Unconscious* [illegible] Herbert Read, Michael Fordham [illegible] Adler, Bollingen Series XX [illegible] Princeton, N.J.: Princeton University Press, [illegible] p. 28[illegible]

7. W[illegible] Reich, *The Mass Psychology of Fascism*, trans. Vincent R. Carfagno (New York: Farrar, Straus & Giroux, 1970), p. xi.

8. [illegible] *The Shadow* [illegible] New York [illegible] p. [illegible] Also see [illegible] *The Double* [illegible] Study [illegible] (New York: [illegible]), pp. 10–1[illegible]

9. Reich, *Mass Psychology of Fascism*, p. xi.

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[illegible] *Ecologist.* London: Sidgwick and Jackson, 1972.

[illegible]

[illegible] con Press, 1971) on the unholy unity

[illegible]

[illegible] 198[illegible]), p. [illegible]

[illegible] organize, and control the globe

[illegible] Side of Things, Spring 1984, pp. 127–35

[illegible] Conn., Yale University Press, 1973

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[illegible]

[illegible]

move imaginative paradox from its fantasies of Tibet

[illegible] New York: Oxford University Press, 1972).)

23 See Nash, *Wilderness*, and also K. Thomas, *Natural World*

[illegible]

25 Douglas, *Risk and Culture*, p. 151

[illegible] globe (*Culture of Time and Space*, p. 164)

27 Eiseley, *Star Thrower*, p. 262

[illegible]

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[illegible] Ltd., 1967

University Press, 1970)

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[illegible]

Chapter 37/Peck

[illegible]

[illegible] and it can offer [illegible]

Chapter 38/Diamond

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2. Ibid., p. 160.

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4. [illegible] May, [illegible] Reeves, *The Psychology of* [illegible] San Fran[illegible] Jossey-Bass, 1977), p. 304.

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7. Ibid.

8. [illegible] (Princeton, N.J.: Princeton University Press, 1971), p. 109.

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10. Jung, *Memories, Dreams, Reflections*, p. 347.

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12. Marie-Louise von Franz, [illegible] and the Inner [illegible] (1981), p. 36.

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17. May, "Reflections and Commentary," p. 105.

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19. von Franz, "Daimons and the Inner Companions," p. 3[illegible]

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2. Ibid., p. 319.

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4. Carl Jung, "After the Catastrophe," [illegible] Bollingen, 1970), p. 203.

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6. Neumann, *Depth Psychology*, p. 50.

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2. M. Esther Harding, *The "I" and the "Not-I": A Study in the Development of Consciousness* (Princeton, N.J.: Princeton University Press, 1964), p. 91.

3. Quoted in *Tarrytown Letter,* April 1983, p. 16.

4. Quoted in Robert G. L. Waite, *The Psychopathic God: Adolf Hitler* (New York: Basic Books, 1977), p. xvii.

5. Ibid.

6. See Erik Erikson, *Gandhi's Truth: On the Origins of Militant Nonviolence* (New York: W. W. Norton, 1969). [illegible] interesting [illegible] is to be found [illegible] of Leo [illegible] in the later years of his life: just as Tolstoy was exhorting the world toward the perfection of Christian love and peace, he was [illegible] over his wine and [illegible] with a rather [illegible]

7. Erikson, *Gandhi,* p. 24.

8. George Orwell, *Collected Essays* (London: Heinemann, 1966), p. 4[illegible].

9. Erikson, *Gandhi,* p. 234.

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11. Erikson, *Gandhi,* p. 433.

12. Quoted in Peck, *Lie,* p. 7[illegible].

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2. Melanie Klein, "Notes on Some Schizoid Mechanisms," *International Journal of Psychoanalysis* 27 (1946): pp. 99–[illegible]; and Otto F. Kernberg, "The Syndrome," *Borderline Conditions and Pathological Narcissism* (New York: Jason Aronson, 197[illegible]), pp. 3–47.

3. Henry V. Dicks, *Licensed Mass Murder: A Socio-Psychological Study of Some SS Killers* (New York: Basic Books, 1972).

4. See, for example, Erik H. Erikson, *Identity: Youth and Crisis* (New York: W. W. Norton, 1968); Heinz Kohut, *The Restoration of the Self* (New York: International Universities Press, 1977); Harry Guntrip, *Psychoanalytic Theory, Therapy, and the Self* (New York: Basic Books, 1971); and Robert Jay Lifton, *The Broken Connection: On Death and the Continuity of Life* (New York: Basic Books, 1983 [1979]).

5. William James, *The Varieties of Religious Experience: A Study in Human Nature* (New York: Collier, 1961 [1902]), p. 144.

6. Rank's two major [illegible] of the double are *The Double: A Psychoanalytic Study* (Chapel Hill: University of North Carolina Press, 1971 [1925]); and "The Double as Immortal Self," in *Beyond Psychology* (New York: Dover, 1958 [1941]), pp. 62–101.

7. Rank, *Double,* pp. [illegible]; [illegible] *Beyond Psychology,* pp. [illegible] [illegible] Stanford [illegible] [illegible] [illegible] N.J.: Princeton University Press, [illegible] [illegible]

[illegible] his lifelong preoccupation with the theme of the double. Rank noted that one of the seven plays of author Hanns Heinz Ewers was drawn directly from E. T. A. Hoffmann's "Story of the Lost Reflection." See E. T. A. Hoffmann, "Story of the Lost Reflection," in J. M. Cohen, ed., *The Tales of Hoffmann* (London, 19[illegible]).

8. Rank, *Beyond Psychology*, p. 98.

9. In his early work, Rank followed Freud in identifying the Double with the concept of narcissism, of libido directed toward one's own self. Thus Rank gave the impression that he and Freud [illegible], always stressing the issue of death and immortality as working behind the narcissism. In his later adaptation he [illegible] considered the death theme as the earlier and more fundamental one in the Narcissus legend and spoke somewhat disdainfully of "some modern psychologists" who claimed to have found a symbolization of the "self-love principle" in it. See Rank, *Beyond Psychology*, pp. 97–101. By then he had broken with Freud and established his own independent position.

10. Rank, *Double*, p. 70.

11. Ibid.

12. Rank, *Beyond Psychology*, p. 82.

13. Michael Franz Basch speaks of a tendency [illegible] the [illegible] of affect with percept without, however, blocking the percept from consciousness. See Michael Franz Basch, "The Perception of Reality and the Disavowal of Meaning," *Annual of Psychoanalysis*, vol. 11 (New York: International Universities Press, 1983), p. 147. In that sense, disavowal resembles psychopathic behavior as it alters the meaning or emotional charge of the symbolizing process.

14. Ralph D. Allison, "When the Psychic Glue Dissolves," HYPNOS-NYTT (December 1977).

15. The first two [illegible] cases are described in George B. Greaves, "Multiple Personality: 165 Years After Mary Reynolds," *Journal of Nervous and Mental Disease* 168 (1980), pp. 577–96. Freud emphasized the [illegible] in *The Ego and the Id*, in *The Standard Edition of the Works of Sigmund Freud*, James Strachey, ed. (London: Hogarth Press, 1955 [1923]), vol. XIX, pp. 30–31.

16. Margaretta K. Bowers et al., "Theory of Multiple Personality," *International Journal of Clinical and Experimental Hypnosis* 19 (1971), p. 60.

17. See Lifton, *Broken Connection*, pp. 40[illegible], and Charles H. King, "The Ego and the Integration of Violence in Homicidal Youth," *American Journal of Orthopsychiatry* 45 (1975), p. 142.

18. Robert W. Rieber uses the term "pseudopsychopathy" for what he describes as selective [illegible] behavior [illegible] kinds of [illegible] mentioned here. See Robert W. Rieber, "The Psychopathy of Everyday Life" (unpublished manuscript).

19. James S. Grotstein speaks of the development of "a separate being living within one that has been preconsciously split off and has an independent existence with independent motivation [illegible] separate agenda [illegible] from which can [illegible] sadism and destructiveness [illegible] demoniacal possession [illegible] self [illegible] parasite [illegible] W. Bion [illegible] attributes its development to those [illegible] of the self that have been [illegible] suppressed and disavowed early [illegible]. See James S. Grotstein, "The Soul in Torment: An Older and Newer View of Psychopathology," *Bulletin of the National Guild of Catholic Psychiatrists* 25 (1979), pp. [illegible]–52.

Chapter 51/Kopp

1. Dante Alighieri, *The Inferno*, trans. John Ciardi (New York and Toronto: The New American Library, A Mentor Classic, 1954).

2. Francis Fergusson, *Dante's Drama of the Mind: A Modern Reading of the Purgatorio* (Princeton, N.J.: Princeton University Press, 1953), p. 5.

3. T. S. Eliot, "Dante," in *The Sacred Wood: Essays on Poetry and Criticism* (New York: Barnes and Noble, 1960, and London: Methuen & Co. Ltd., University Paperbacks), p. 170 ff.

4. Dante, *Inferno*, p. 42.

5. *Ibid.*, p. 43.

6. *Ibid.*, ff.

7. C. G. Jung, *Wirklichkeiten der Seele* (Zurich: Rascher, 1934), p. 52. Quoted in *Psychological Reflections: An Anthology of the Writings of C. G. Jung*, ed. Jolande Jacobi (New York: Harper & Row, Harper Torchbooks, The Bollingen Library, 1961), p. 75.

8. Dante, *Inferno*, p. 54.

9. *Ibid.*, p. 66.

10. *Ibid.*, p. 161.

11. C. G. Jung, "Versuch einer Darstellung der psycho-analytischen Theorie," *Jahrbuch für psychoanalytische und psychopathologische Forschungen* (Leipzig and Vienna: Deuticke, V, 1913), p. [illegible]. Quoted in *Psychological Reflections*, p. 75.

12. C. G. Jung, "Zur gegenwärtigen Lage der Psychotherapie," *Zentralblatt für Psychotherapie und ihre Grenzgebiete* VII (1934): 2, p. 12ff. Quoted in *Psychological Reflections*, p. 73.

13. Lao Tzu, *Tao Te Ching* (Harmondsworth, Middlesex, England: Penguin Books Ltd., Penguin Classics, 1963), p. 125.

Chapter 52/Campbell

1. Longfellow, *The Song of Hiawatha*, VIII. The adventures ascribed by Longfellow to the Iroquois chieftain Hiawatha belong properly to the Algonquian culture hero Manabozho. Hiawatha was an actual historical personage of the sixteenth century.

2. Leo Frobenius, *Das Zeitalter des Sonnengottes* (Berlin, 1904), p. 85.

3. Henry Callaway, *Nursery Tales and Traditions of the Zulus* (London, 1868), p. 331.

4. Ananda K. Coomaraswamy, "Akimcanna: Self-Naughting," in *New Indian Antiquary*, vol. 3 (Bombay, 1940), p. 6, note 14, citing and discussing Thomas Aquinas, *Summa Theologica*, I, 63, 3.

5. The sarcophagus or casket is an alternative for the belly of the whale. Compare Moses in the bulrushes.

6. Sir James G. Frazer, *The Golden Bough*, one-volume edition, pp. 347-49. Copyright 1922 by The Macmillan Company and used with their permission.

7. Duarte Barbosa, *A Description of the Coasts of East Africa and Malabar in the Beginning of the Sixteenth Century* (London: Hakluyt Society, 1866), p. 172; cited by Frazer, op. cit., pp. 274-75. Reprinted by permission of The Macmillan Company, publishers. This is the sacrifice that King Minos refused when he withheld the bull from Poseidon. As Frazer has shown, ritual regicide was a general tradition in the ancient world. "In Southern India," he writes, "the king's reign and life terminated with the

revolution of the planet [illegible] round the sun. In Greece, on the other hand, the king's fate seems to have hung in the balance at the end of every eight years. [illegible] Without being unduly rash we may surmise that the tribute of seven youths and seven maidens whom the Athenians were bound to send to Minos every eight years had some connexion with the renewal of the king's power for another octennial cycle. Ibid., p. 280. The bull sacrifice required of King Minos implied that he would sacrifice himself according to the pattern of the "divine transaction" at the close of his eight-year term, and he seems to have offered, instead, the substitute of the Athenian youths and maidens. That perhaps is how the divine Minos became the monster Minotaur, the [illegible] king, the sacred Hellbeast [illegible] every man enacts his [illegible] where [illegible] practices of substitution seem to have become general throughout the [illegible] world toward the close of the great period of the early theocratic states, during the third and second millenniums B.C.

Chapter 53/Toub

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3. H. Smith, *The Religions of Man* (New York: Harper & Row, 1958), p. [illegible].

4. C. G. Jung, *Two Essays in Analytical Psychology* (Princeton, N.J.: Princeton University Press, 1966), par. 68.

5. A. Mindell, "Somatic Consciousness," *Quadrant* 14:1 (198[illegible]), pp. 7–[illegible].

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8. Chuang Tzu, *Chuang Tzu*, translated by H. Giles (London: Unwin Paperbacks, 1980), pp. 263–264.

Chapter 57/Frey-Rohn

1. Sigmund Freud, *The Future of an Illusion*, trans. W. D. Robson-Scott, International Psycho-Analytical Library, vol. 15 (London: The Hogarth Press, Ltd., 1943), p. [illegible].

2. Friedrich Nietzsche, *The Case of Wagner*, in *Selected Aphorisms*, in *Works*, vol. VIII, p. 59.

3. William James, p. 176.

4. Ibid., p. 488 note: "Even as it is, [illegible] but [illegible] the higher religious [illegible] these [twice-born] persons."

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